The Christian Century

PUBLISHED WEEKLY

Schweitzer at Eighty
By Albert Einstein

Save That Man's Life!
An Editorial

Billy Graham in San Francisco
By Sherwood Eliot Wirt

Ecumenical at Home
By William Van Dyken

JANUARY 12, 1955

In This Issue

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Coming Events

Jan. 10-15. American Baptist Convention General Council, Green Lake, Wis.
Jan. 10-15. A.M.E. Zion Church Bishops' Meeting.
Jan. 13. Rural Church Institute Annual Meeting, Cornell University, Ithaca, N. Y.
Jan. 16. Chicago Sunday Evening Club; Charles B. Templeton, speaker.
Jan. 16-22. Church and Economic Life Week.
Jan. 17-18. American Baptist Convention Women's Home Mission Society Meeting, New York city.
Jan. 17-21. Emory University Ministers' Week, Emory University, Ga.; Oscar Cullmann, G. Bromley Oxnam, speakers.
Jan. 18. American Baptist Convention Ministers and Missionaries Benefit Board Meeting, New York city.
Jan. 18. Institute for Religious and Social Studies, New York city; Cornelius Krusé, Abraham J. Heschel, William Y. Tindall, speakers.
Jan. 18-19. American Baptist Convention Home and Foreign Mission Society Board Meetings, New York city.
Jan. 18-19. Disciples Orientation Conference for Ministers and Their Wives, Indianapolis, Ind.
Jan. 18-21. Week of Prayer for Christian Unity.
Jan. 19-20. 7th National Conference on Church and State (Protestants and Other Americans United for Separation of Church and State), Washington, D. C.; Harold J. Ockenga, speaker at Mass Meeting in Constitution Hall.
Jan. 19-28. Stewardship Institutes (N.C.C. Joint Department of Stewardship and Benevolence), Michigan.
Jan. 23. Chicago Sunday Evening Club; Charles B. Templeton, speaker.
Jan. 23-27. University Christian Mission, Vanderbilt University, Nashville, Tenn.
Jan. 24-27. 36th Annual Ohio Pastors' Convention.
Jan. 24-30. Youth for Christ International 2nd Annual Winter Conference, Boca Raton, Fla.
Jan. 25. Institute for Religious and Social Studies, New York city; Wilhelm Pauck, Robert McAfee Brown, Charles Frankel, speakers.
Jan. 25-26. Evangelical Press Association 7th Annual Convention, Chicago.
Jan. 25-27. Southern California Ministers' Convocation, University of Southern California, Los Angeles.
Jan. 27-30. Second Lutheran Evangelism Conference (N.L.C. members), Milwaukee.
Jan. 30-Feb. 3. University Christian Mission, East Tennessee State College, Johnson City.
Jan. 30-Feb. 6. Youth Week (United Christian Youth Movement).
Jan. 31-Feb. 9. 24th Annual Indiana State Pastors' Conference, DePauw University, Greencastle; George A. Buttrick, Julian Price Love, Allen Wehrli, speakers.
Jan. 31-Feb. 2. Bangor Theological Seminary Convocation Week (50th Anniversary Program), Bangor, Me.; James W. Fifield, Jr., George Shepard lecturer on preaching; Robert J. McCracken, Beach Quiet Hour lecturer; G. Bromley Oxnam, Enoch Pond lecturer on applied theology; D. Elton Trueblood, Samuel Harris lecturer on literature and life.
Jan. 31-Feb. 3. Chicago Theological Seminary 94th Annual Ministers' Week.
Feb. 1-3. Chicago Theological Seminary Annual Alden Tuthill Lectures; George F. MacLeod, Walter G. Muelder, Albert Buckner Coe, speakers.
Feb. 1-3. Oregon Council of Churches, Oregon Council of Churchwomen Convocation, Eugene.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The Christian Century

UNDENOMINATIONAL

VOLUME LXXII CHICAGO, JANUARY 12, 1955 NUMBER 2

EDITORIAL

A SUDDEN REORIENTATION of international affairs may take place as a result of the decision to call a meeting in April of thirty states of Asia and Africa. Evidently, the U.S. government is uneasy as to what may happen there, for Secretary of State Dulles immediately announced he would visit southeast Asia in advance of the conference. It is not hazardous to guess that the foreign offices of many other Western nations are also busy, for April is not far away, and the whole structure of colonialism is to be subjected to searching review. The call for this Afro-Asian meeting was issued by the Colombo states—India, Pakistan, Burma, Ceylon and Indonesia. Neither the United States nor Russia was invited, but states friendly to one or the other are invited, in addition to many that are critical of both. For the first time many states which have been kept out of the United Nations by East-West vetoes are to be welcomed as equals in an international assembly. Note who will represent Africa: the Central African Federation, Egypt, Ethiopia, the Gold Coast, Liberia and the Sudan. South Africa is not invited. Israel is not invited, but ten other Middle East states are. North Korea, South Korea and Formosa are not invited, but Red China, Japan, the Philippines, Thailand, Laos, North Vietnam, South Vietnam and Cambodia are welcomed. India, which expressed skepticism concerning the proposed conference before the meeting of the Colombo states, will presumably be compelled to contend with Red China for the dominant position. As yet even the number of states accepting the invitation is uncertain. Without doubt pressure will be exerted on many not to attend, or else to govern their votes by considerations affecting their own uncertain futures. But already it is evident that a new nucleus of power may be in process of formation. If the whirling pressures coalesce, a new "third force" which will affect the whole constellation of world politics will be born.

Asian-African Parley Set for April

The Report That Didn't Come

EVERY YEAR at about this time the editors have learned to expect a certain report. It has come from Tuskegee Institute, and has compiled the lynching statistics for the previous year. Back in 1900, when Tuskegee began to keep score, there were 115, nine of whites. The next year the total rose to 130. After that it never passed the hundred mark. Yet year by year the disgraceful record mounted. This year there is no report! Why? Because there were no lynchings in 1954. And because there were no lynchings in 1953 and 1952, only one in 1951 and only two—one that of a white—in 1950, Tuskegee regards the lynching disgrace as a thing of the past. It has stopped issuing its annual reports. We hope that fact will penetrate those parts of Asia and Africa, especially India, where communist propaganda has spread the idea that lynching Negroes is a regular form of amusement for American Caucasians. Once a falsehood of that kind gains credence, what can be done to eradicate it? Denials from government sources are discounted because of their origins. Perhaps a Friends Meeting in a Philadelphia suburb has just provided a clue as to a more effective method. The Abington Quakers, at a total cost of $4,000, sent one of their members, a white housewife, accompanied by a Negro young woman who works in a Philadelphia settlement house, around the world on a "journey of friendship." The two spent periods as guests in sixteen homes in eleven countries. They report especially rewarding contacts with people at all social levels in Pakistan, India, Thailand, the Philippines and Japan. There was nothing very spectacular about the trip. But the fact that it showed a considerable number of Asians two American women of differing racial stock traveling together on terms of the most unstrained and intimate friendship will not, we are confident, be forgotten in any of the communities through which they passed.

Mr. Hammarskjold Goes to Peiping

AS THIS ISSUE goes to press the secretary-general of the United Nations is flying into Peiping, where he is to negotiate with Chou En-lai, Communist China's foreign minister, for the release of eleven American airmen imprisoned for alleged spying during the Korean war. Mr. Hammarskjold is carrying out a mandate of the recent General Assembly of the United Nations, adopted by a vote of all its members except the five nations in the communist bloc. Technically speaking, he is in a peculiar position, for he is to speak as the executive head of an organization which is at the same time the belligerent whose uniformed airmen have been imprisoned and is claiming the right to pass judgment on an alleged infraction of the Korean armistice and international law by the other party to the negotiations. However, Chou En-lai's position is also a bit curious when technically considered, for he is the spokesman of a government which claims not to have been involved in the Korean struggle but holds as prison-

ers uniformed soldiers unfortunate enough to have landed in its territory. The mission on which Mr. Hammarskjold is engaged seems, in prospect, almost hopeless. Yet he has gone about it in a manner which kindles hope. Especially significant, and wise, has been his decision to make his flight by way of New Delhi, and to seek the advice of Prime Minister Nehru before tackling the Peiping government. Even if Nehru was uncooperative, the U.N. secretary-general may be able, at the worst, to make the negotiations provide a worldwide demonstration of the reality, or otherwise, of Red China's proclaimed desire for peaceful coexistence. And there is the slim chance that, at the best, he may win freedom for the imprisoned men, and perhaps for other Americans and nationals of other U.N. members who have been unable to get out of China. It is being said, particularly in quarters unfriendly to the U.N., that Mr. Hammarskjold's mission provides a decisive test of the effectiveness of the international organization. If the mission proves successful, certainly that will add immeasurably to the U.N.'s prestige. But if it should fail, it should be borne in mind that Mr. Hammarskjold and the U.N. were not called on to undertake this mission until the United States was baffled as to what else to do.

Perón Continues Attack On Catholic Priests

WHAT IS the true inwardness of the row between President Juan Perón and a considerable portion of the Roman Catholic hierarchy and priesthood in Argentina? We wish we could be sure. Once upon a time we had a staff correspondent in Buenos Aires who furnished us with interpretative reporting we found reliable. But since Perón tightened his dictatorship by destroying the freedom of the Argentine press, and our former correspondent found it prudent to leave the country, we have had to rely on other reports. Recent reporting leaves us groping for the essential truth. By this time, everybody knows that Perón has been sounding off against certain Roman Catholic bishops and priests, ostensibly on the ground that they have been trying to take over the labor unions which are the core of his political support. The hierarchy has done its best to make the trouble seem to be simply a squabble with individual priests, but Perón's action in legalizing divorce—hitherto as impossible as in Spain and as the church would like to make it everywhere—looks like a deliberate effort on the dictator's part to widen the battle against Argentine Catholicism in general. The firing of 45 professors, including five priests, from the faculty of the National University of Cordoba, a conspicuous Catholic center, points in the same direction. Even more provocative was Perón's action on the last day of the old year authorizing the re-establishment of legalized prostitution throughout Argentina. Why should Perón, whose position is not so strong that he can afford to go out of his way to make powerful enemies, hunt trouble in this fashion? Press dispatches say that he may fear formation of a Catholic political party on the model of those in Europe. That is a possibility. But there is also a possibility that in Argentina for the first time Catholic Action is taking certain papal encyclicals seriously enough to move toward opposition to a fascist dictator with whom the church hitherto has coexisted comfortably. If that should turn out to be the case, it would be a cause for rejoicing throughout the world. But this may be no more than wishful thinking. We wish we could be sure of the truth.

What Was Last Year's Biggest News Story?

ONE OF THE REGULAR end-of-the-year features in the American press is the list of "ten biggest news stories" chosen by the editors of papers which are members of the Associated Press. This listing is always interesting, not only for the events chosen but for the order in which they are ranked. Contemporary judgments as to comparative importance frequently fail to stand up well under the test of time. The 1954 A.P. poll turned out this way:

1. McCarthy-Army hearings and censure case.
2. Supreme Court bans school segregation.
3. Shooting of congressmen by Puerto Ricans.
4. Democrats win congressional elections.
5. Preliminary pacts signed to arm Germany.
6. Fall of Dienbienphu.
7. Geneva conference and Indo-China truce.
8. East coast hurricanes.
9. Exchange of Korean war prisoners.
10. Eisenhower's atoms-for-peace plan.

This isn't a bad list, though many of our readers will want to make changes in it. We have a change of our own to suggest. In the number-one spot at the top, we would like to list an event which is not so much as mentioned by the A.P. editors. It was the publication of a paper delivered before the French Academy of Sciences, written by physicist Charles-Noël Martin and sponsored by Prince Louis de Broglie, Nobel prize winner. We referred briefly to the warning in this paper on page 1509 of our December 15 issue: "French Scientist Says H-Bomb Danger Point Reached." A much more complete summary of the Martin-de Broglie paper can be found on page 66 of *Time* for December 20. What this amounts to is a summing up of the chemical and genetic effects of exploding hydrogen bombs, expression of a fear lest enough such bombs have *already* been exploded to produce over coming years lamentable consequences, outline of a method for experimentally checking such effects, and the statement that so far no scientist or government has been willing, if such checks have been made, to let other scientists know the results. We won't be around in, say, 1984, to recheck the A.P.'s 1954 list. Perhaps no one else will be either. But if anyone should, it is more likely that the names at the top will be Martin and Broglie than McCarthy.

New Freedom for Dutch Guiana and Antilles

CURIOUSLY LITTLE ATTENTION has been paid to the act of the Dutch government which, as 1954 was ending, granted almost complete self-government to Surinam (Dutch Guiana) and the five and a half islands which compose the Netherlands Antilles. Yet the proclamation of Queen Juliana proved that Holland has learned a great deal from its experience in and with Indonesia

following World War II, and the new pattern it has adopted for its relations with its former colonies in South America and the Caribbean may provide a model for the gradual and peaceful liquidation of colonialism. The mixture of peoples who inhabit Surinam and the islands woke to aspirations of self-rule during the war, when Surinam provided the United States with more than half the bauxite it needed for aluminum production and refineries on Curaçao and Aruba began to process about three-quarters of the crude oil from Venezuela's wells. Negotiations for a new status started in 1948. They end now with Holland, Dutch Guiana and the Antilles as virtually equal partners in the Kingdom of the Netherlands. There is to be universal suffrage with free and secret elections, and the parliaments of Surinam and the Antilles will have entire autonomy in legislating on all domestic matters. Consultation with the mother country is required only on matters relating to defense and foreign affairs. When these are under consideration, representatives of the American dominions will speak in the Netherlands parliament, and an elaborate system of safeguards is set up by which legislation that is not approved in the dominions will not go into effect until opinion changes, or may be shelved entirely. We do not have space to outline all these safeguards here, but all students of government will find their careful study imperative. The entire population of the old colonies—expatriate Hollanders, Negroes, East Indians and all the rest—is said to be satisfied with the new statute. But what will be the effect on British efforts to satisfy the aspirations of Queen Elizabeth's subjects in the same area? Specifically, what effect will this great change in Dutch Guiana have on British Guiana, where a royal commission has just concluded that self-rule based on universal suffrage in free elections cannot be permitted?

A Matter of Titles

THE LETTER in our correspondence department this week from an Anglo-Catholic subscriber raises again a question which constantly troubles the editorial judgment. The principal difference between this letter and others we receive from some Southern Baptists, Southern Presbyterians, Jehovah's Witnessess and the innumerable company who are displeased by references to the church ruled by Pius XII as Catholic, is that this one has been written in a friendly tone. Our correspondent does not like to have the National Council of Churches referred to as a "protestant" body. (He is careful to spell the distasteful word with a small "p.") We don't do it often, but he would have us, whenever we talk about that body, speak of it as an organization of "Protestant-Orthodox-Old Catholic and Episcopal churches." Well, perhaps in strict correctness we should, just as perhaps in strict correctness we should always speak of the Protestant Episcopal Church, the Presbyterian Church in the United States, the International Bible Students Association (or Jehovah's witnesses—small "w"), the Eastern (or whatever) Orthodox Church, Protestants and Other Americans United for Separation of Church and State, and the Roman Catholic Church. But space is precious, constant repetition of full titles grows monotonous and verges on the pedantic—what if we *always* referred to this as the United States of America?—and the consequence is that where no plain issue is involved we find ourselves resorting to a sort of titular shorthand. We regret it when this produces "irritation," as our correspondent says it does. But different people, we have found, are irritated by different things. Some are irritated by omission of the "Protestant" from references to the only large American denomination which legally carries that word in its title. And some, our correspondent may discover, are even irritated when that word is spelled in lower case. It looks as though we would just have to go ahead with our shorthand, irritating as few as possible but trusting that when we do offend our offenses will be regarded with as much forbearance as our correspondent shows.

Czech Protestant Leaders Appeal Against German Rearming

AT THE END of December, while the question of German rearmament was before the French National Assembly, ten leaders of the Protestant churches in Czechoslovakia issued an open letter to German Protestants asking them to exert their influence against any rearmament of West Germany. The appeal was based on the assumption that such rearmament would make German partition permanent, and that this would eventually bring on another general European war. "We recall," said the appeal, "the decision of our German brethren of 1945, when they expressed their regret for the events of the Second World War and their coresponsibility for it. They thereby pledged that they would work against anything which could bring on a new catastrophe. From the events of the last few months we see how urgent it is to exert every effort to thwart the plans leading to a new world conflict, which without doubt would make it impossible for our German brethren to work in the spirit of the resolution of 1945." ¶Archbishop Brilioth, primate of Sweden, during the consecration of the new bishop of Stockholm and in the presence of the Swedish monarchs, attacked the cabinet's proposal (see the Century for December 1, page 1452) to reduce the number of clergy in the state church by 200. "It seems there is little chance for God's word to enter circles where the gospel is looked upon with skepticism as a relic of the past," said the primate. "The rapid growth of communities in ever-expanding Stockholm and other towns is causing grave concern to those interested in the church. Will the word of God be signed away from them? Is there ever to be an end to the strict rationing of religion?" ¶The Evangelical Church in Germany is disturbed by the drop in enrollment of theological students from 4,000 in 1951 to 2,846 last year. ¶The Mennonite Central Committee sent nearly 28,000 Christmas bundles to needy children in Austria, England, Formosa, France, Germany, Holland, Hongkong, Java, Jordan and Korea. Each contained, in addition to clothing, soap and a toy, a New Testament in the language of the recipient. All bundles bore, instead of the denominational label, the words, "In the name of Christ." ¶Another cut in the number of German high school students to come for a year in U.S. families has been announced by the state department. It was cut to 200 in 1954. In 1955 it will be 150. ¶It

has been disclosed that the agreement to make U.S. military and civilian personnel in Spain subject to Roman Catholic canon law in case of marriage (see last week's Century, page 5) was negotiated by Father Raymond M. Stadta, Roman Catholic airforce chaplain. The defense department says the agreement will not go into effect until it has been reviewed and approved in Washington.

Save That Man's Life!

A MAN is about to die. You can save his life. The man does not know he is about to die. If you save him, you may never know whom you have saved. Nevertheless he will live if you decide he shall, and die if you decide not to save him because you may not know who he is. If you are a Christian, human life is sacred and should be conserved, no matter whether anybody gets the credit. When a man is about to die, saving his life takes the highest priority. A man is about to die and you must try to save him.

The man can live if he changes his attitude. He can change and will probably do so if you act. But you also must change your attitude. Something must happen inside two heads—yours and his. It may be dramatic, but more likely it will be subtle and quiet. In its essence, this change is spiritual, inward, peaceful. But it will make all the difference between life and death. For there is no question a man is about to die. He may be saved, and should be saved.

I

The man who is about to die drives an automobile. He is one of the survivors of the 1954 Christmas slaughter which cost 392 lives in the 54 hours between six o'clock on December 24 and midnight on December 26. He shrugs off the New Year traffic toll of 283 lives. He escaped then, and on other holidays when hundreds of people in the United States lost their lives. He thinks: This happens to other people. It will not happen to me. He tends to be complacent, not realizing that complacency sets him up for the fate which pursues him. He never stops to think what the National Safety Council means when it says: "This holiday must be regarded as a major national disaster."

To save him, you must penetrate that complacency. Again, this requires reconsidering your own attitude. Are you one of the people who shake their heads over the reports of the National Safety Council and do nothing? These reports show that 36,500 Americans died in automobile accidents in 1954. That figure is hard to grasp because it is a mathematical abstraction. It is a necessary but weak symbol which is impotent to carry the terror and tragedy of even one person's violent death. In the effort to make it come alive, we say that fewer Americans perished in the whole Korean war than die each year on our highways and streets in automobile accidents. But again, Korea was a remote abstraction to most of us. It is a grim reality to the family which lost a son, to the soldier whose friend fell at his side, to the doctors and nurses who fought vainly to keep life in mangled forms, to the chaplain who knelt and prayed beside a lad whose last gasp was the word "Mother."

Perhaps this gives us a clue. Abstractions become realities when they are personalized. None of us can save all 35,000 now living who will be dead by the end of 1955 in automobile accidents if the dreadful toll continues as in the past. But each can try to save one life. Perhaps, as in the safety slogan, "The life you save may be your own." More likely, it will be somebody you can alert to the danger always present where men drive machines.

One way to save the man who may be about to die is to provide him with operational advice. The more common term is "back seat driving." We need more rather than fewer back seat drivers. The operator of an automobile has no legitimate right to complain if other persons in the vehicle express opinions on its fate and their own. After all, the most elementary democratic principle would appear to give a passenger freedom of speech concerning whether he lives or dies. Since the most powerful line of influence is the line which runs from person to person, it should be used when necessary as a rein to curb the reckless and so to save life. For all but the most willful of the thousands who are about to die can be saved.

You can help save the man who is about to die by observing and advocating the observance of law. Nearly a third of all traffic deaths come from excessive speed. The car manufacturers contribute to the slaughter by building ever more powerful cars and advertising their increased power. This has a disastrous effect on the man you are trying to save. When he sits behind the wheel of one of these hundred-mile-an-hour thunderbolts, the emphasis on power swells his pride and tempts him to take risks. He tries by a burst of speed to pass when he knows passing is dangerous. He takes offense when somebody in another car tries to pass him, and steps on the gas. He tries to cut a day or an hour or five minutes from the length of a journey because speed is so effortless, so deceptively smooth and quiet.

II

How preach humility to the man who is about to die because he takes chances with the power latent in our most conspicuous success symbol, a powerful new automobile? One way is to revive and update the proclamation of the certainty and immediacy of the judgment of God. The Oriental farmer who was asked, "This night thy soul will be required of thee, and then whose will all these riches be?" is now the average American, fantastically more wealthy than the man who wanted to tear down his barns and build greater. The churches fall down on their responsibility when they fail to lay on the consciences of their members the fact that man, even man plus the machine, is not God. He is still responsible for what he does and also for the attitudes which condition his deeds.

The Christian measure of responsible behavior always relates to one's fellows, as well as to walking humbly before God. Another 16 per cent of automobile fatalities come from driving on the other fellow's side of the road or from failure to yield the right of way when it is his. Here again the inner personal attitude of the man who is about to die is determinative. He probably would never

push a woman off a sidewalk or knock a child down so he could pass first through a door, even though he has the physical strength to commit these brutalities. But once he is encased in a couple of tons of speeding metal and glass, he loses his manners and with them his life and the lives of other people. The man who is about to die could live if he would make up his mind to govern all the fateful instantaneous decisions a driver must make by Christian courtesy, preferring others before himself.

Records of deaths in automobile accidents indicate that 6 per cent of these fatalities are attributed to drivers incapacitated by drinking alcoholic beverages. But experts in highway safety say alcohol takes a far higher toll than one in sixteen of deaths on the road. Many deaths which are blamed on high speed, driving on the wrong side of the road or failing to yield the right of way are in fact due to semi-intoxication. Even deaths attributed to driver fatigue or some distraction which causes loss of control may have alcohol as a secondary factor. Saving the man who is about to die requires dealing with the omnipresent problem of drinking.

The place to begin is with wholesale, all-out opposition to the liquor traffic and an effort to persuade everybody we can reach to adopt total abstinence as a personal policy. Like gambling and prostitution, the liquor traffic is essentially lawless, personally and socially demoralizing, incapable of regulation and therefore of existing within an ordered society. In an age when most people depend on motorized travel, it is doubly alien and an instrument of anarchy, suffering, loss, chaos and death. The 50 million drinkers of this country contribute vastly more than their proportionate share of deaths on the roads, and kill others who do not drink. The nondrinkers constitute the majority of the American people. In self-defense and for the good of the country they should launch a campaign to persuade every driver of an automobile to sign and keep a pledge of complete abstinence from the use of intoxicating beverages. In addition, they should increase penalties for drunken driving and make the sellers, manufacturers and advertisers of intoxicants legally liable for damage done to life and property by persons under the influence of liquor.

III

One of the most astonishing features of the situation created in American society by the awful toll of death in automobiles is the almost total silence of the churches. The churches are very articulate about the iniquity of mass slaughter in war, and rightly so. They condemn war as wholesale violation of the sacredness of personality. But why are they silent concerning preventable killing year after year of more people than die in some wars? They remember with horror the slaughter by Herod of the innocents in Bethlehem, but have they nothing to say when Christ's birthday is celebrated by 392 deaths on American streets and highways?

This silence is seen as doubly tragic when the experts on traffic safety speak up. They point out that the basic problem in this matter is an inward and spiritual one. All the safety campaigns and legal proscriptions fail to release the inner springs of conduct. Only the churches can do that by showing reverence for life as the gift of God, respect for others as the children of God, obedience to laws as the will of God. The churches are stewards of the gospel that teaches the sensitive love for all men which is made more necessary than ever by the interdependence of the machine age. They are entrusted with the answers to pride and envy and the other deadly sins which redouble their deadliness when man is motorized. If they were to awaken to their responsibility, the churches could save thousands of lives every year.

What could they not accomplish if they were to make the service of God through the conservation of life an essential element in the training of adolescents! What an opportunity they have to make the preaching of the gospel relevant to the decisions which have to be made by the man at the wheel, by the men who design and make the automobile, by the men who plan the communities in which men and machines must live in mutual helpfulness. Perhaps the best way you can go about saving the life of the man near you who is about to die is to persuade your church to find a way to speak to his condition, which is that of a man driving a machine that is running wild because it lacks a spiritual governor.

*[This editorial will be reprinted if there is sufficient demand. $3.00 per 100.—*The Editors.*]*

Have We Found the Road to Peace?

AFTER A WEEK of anguished debate and backstage maneuvering the French National Assembly on December 30 voted to ratify the London-Paris agreements admitting West Germany to the Western European Union, with an army of twelve divisions and an airforce of more than a thousand planes. The key vote stood 287 to 260, a 48-vote shift from the 280 to 259 by which six days earlier the French deputies voted against rearming the Bonn republic. Enormous pressure was exerted from London and Washington to secure French ratification. Moscow went to even greater lengths to prevent it. Ratification, when it came, carried only by the narrow margin indicated, and was made possible only by the abstention of 80 deputies. Actually, France ratified with less than 45 per cent of its National Assembly willing to go on record for ratification.

Nevertheless, Western leaders have hailed the French action as a great advance on the road toward firm peace. President Eisenhower called it "a matter of great gratification, not only to the United States but to the entire free world." Mr. Dulles saw in it "a good augury for the years ahead." Neither Churchill nor Eden issued a statement in his own name, but a spokesman for the British foreign office said "this vote will hearten all those who have joined together in the Atlantic alliance." Lester B. Pearson, Canada's secretary for external affairs, found it "a cause for deep satisfaction." Premier Scelba of Italy also talked about his "profound satisfaction." And Chancellor Adenauer of West Germany said that "today's decision of the French National Assembly . . . fills the federal government

and myself with satisfaction." Only Premier Mendès-France, though he had wrung another vote of confidence out of the ratification, refrained from joining the chorus of rejoicing.

I

Despite the hallelujahs, even the most uncritical observer of the world scene should detect the falsity of these congratulatory messages. James Reston, the perceptive head of the *New York Times* bureau in Washington, has drawn a contrast between these "official reactions" and what he calls "the true reaction." The true reaction, he points out, is one of apprehension. The lower French chamber, by this slim margin, has been persuaded to consent to German rearmament. But has peace been served? It has been revealed that France, as a nation, is still desperately (and we would add justifiably) afraid of a rearmed Germany; if the rearmament proceeds, in both NATO and the Western European Union France will be a jittery and unpredictable participant. Moreover, all sorts of blocks remain to be overcome before actual German rearmament can proceed.

The French upper house, the Council of the Republic, must still vote. It can throw the entire issue back into the lower house by the simple expedient of attaching amendments or reservations. Before this vote is taken, it is very likely that Mendès-France will be out of office; there is no likelihood that any premier who succeeds him will fight for the accords as he has. Chancellor Adenauer recently has been steadily losing ground in the Bonn parliament; his Socialist opponents are against rearmament; the action of the French Assembly in making ratification conditional on German acceptance of the Saar deal, which is almost universally unpopular in Germany, gives them a powerful argument with which to oppose West German ratification. In other words, final ratification of the London-Paris agreements is still several months distant, and it is by no means certain that it will be achieved.

Is the action of the French Assembly, therefore, to be interpreted as evidence that the Western nations have at last found the road to peace? We do not see how it can be. Military men say that, at the best, the German forces contemplated cannot be brought into a state of war readiness for at least two years after the final ratification of the agreements. This means that Russia and her communist allies have until 1957, or possibly longer, to play on the fears, the forebodings, the political instabilities, the resentments against U.S. dominance which have become almost endemic in France, Germany and much of the rest of western Europe. And beneath this foundation of political sand, there lies the still greater instability of a peace based on fear.

The thing which gives NATO or the WEU effectiveness as a preserver of peace—if they prove effective—is fear. Not the size of the armies we and our allies keep facing the Russians and their allies. Not the addition of a dozen German divisions. But fear of atomic weapons. Fear of the "massive retaliation" Mr. Dulles has threatened. Yet every thoughtful man knows that the World Council of Churches was speaking the truth when, at Evanston last summer, it warned that "true peace cannot rest on fear. It is vain to think that the hydrogen bomb or its development has guaranteed peace because men will be afraid to go to war, nor can fear provide an effective restraint against the temptation to use such a decisive weapon either in hope of total victory or in the desperation of total defeat."

II

But if the West has not found the road to peace through its pursuit of multiplying military alliances, neither is that the terminus at the end of the road down which communism would take the world. It happens that, in the expedient zigzagging of Soviet foreign policy, a moment has been reached when the Kremlin is proclaiming its desire to negotiate an end to the cold war and to live in love and charity with its neighbors. However, what the Kremlin says is one thing, while the ultimate intentions of the leaders of the communist internationale are something far different—and the road to peace does not run from one to the other.

Communist spokesmen in both West and East say they are eager for peaceful negotiation, but they give no sign that negotiation for them is anything more than a device to secure ratification of their demands. They call for disarmament, but the only kind of disarmament they are prepared to accept is of a nature that will leave others defenseless before their own preserved weapons. They say they desire "peaceful coexistence," but their conception of coexistence is a state in which the whole world shall be open to infiltration by their agents. They demand an end to colonialism, but only to allow the spread of a more implacable type of communist imperialism. When they woo the Germans with hopes of a reunified Germany, it is only to open the way for alliance of an armed Germany with an armed Soviet Union.

The propaganda incessantly pouring from communist sources says "peace." But the actions of communist governments leave the rest of the world in constant apprehension. There is a general desire on the part of the free peoples for their governments to seize every hopeful opportunity to discover by negotiation whether at last the communist rulers may be ready to make genuine concessions for the sake of peace. Up to this moment, however, communism has done nothing to convince the rest of the world that it can relax its night-and-day watchfulness of communist intentions, or that anything but instant readiness for armed action will restrain the communist alliance from aggression, piecemeal or wholesale. Surely this is no way-station on the road to peace.

III

Is there a road to peace? Can it be discovered? Can it be trodden here and now, in this terror-stricken world filled with all its furious antagonisms? One cannot answer such questions with hasty confidence, for the nations are involved with too much past history, carrying too great an entail of distrust and anger, to make a change in their basic policies easy to bring to pass. But the World Council of Churches, when it met last summer, saw a very different road to peace than the ones which either the Western or Eastern alliances are following. It was convinced that entry on the road it saw lies within the possibilities of practical politics. Of immense importance was the fact that, for the

final sketch which the World Council drew of that alternative road, it had the support of its delegates from communist nations as well as of those from the other countries represented at Evanston.

Go back to that report on international affairs which came out of Evanston and you will realize how different is its conception of the way to a firm peace from conceptions based on mutually deterrent fear. Read again the general principles to foster peace which the World Council commended to the nations for their guidance. See the bases on which it affirmed that a coexistence—"living together in a divided world"—can be attained which would not be under imminent danger of betrayal. Ponder the means by which it proposed to make of the United Nations the constructively functioning agency it should be for peace and for securing "effective international inspection and control" leading to ultimate "elimination and prohibition of atomic, hydrogen and all other weapons of mass destruction." Study the concrete measures it approved to relieve poverty, protect the rights of small nations, protect human rights including those of refugees and the stateless, and in a score of ways to spread the atmosphere of peace in the halls of government and the hearts of men.

There, in that Section IV report from Evanston, one may see the surveyor's map for a road that would have a genuine, firm peace as its destination. Has that map been laid before the governments, both West and East? Are they studying it? Are the Evanston delegates, and the churches they represented, doing anything positive and persistent to make them aware that there are millions and millions of Christians on both sides of the cold-war line who regard this as the true road away from the threat of war, as a road open if only the nations will to enter on it, as a road laid down on principles consonant with their faith? Are the church leaders of the United States, or is their agency, the department of international affairs of the National Council of Churches, taking steps personally to brief members of Congress and officials of the department of state concerning this clearly defined Christian alternative to chaos and war? Is the Christian Commission on International Affairs at work in the United Nations and in the capitals of member nations of the U.N. along the same lines?

Evanston has a historic word to speak to the governments which have tried with such pathetic optimism to find satisfaction in the reluctant performance of the French, and to the governments which are entangled in the deceptions of communist intrigue. The Christian churches represented at Evanston, East as well as West, have a responsibility in the sight of God to see that that word is pressed home in every hall of government, every center of power, on earth. And what is done should be done soon.

Inaudibles

ONLY when there is no sound
can we hear the inspiring inaudibles—
forgotten truth,
the assurances of God,
anthems of hope within.

VIRGIL A. KRAFT.

Gladstone, Disraeli and Fish

EDITOR THE CHRISTIAN CENTURY:

SIR: Quite often when I am listening to speeches, whether political orations or improving lectures (which might be improved) or, alas, sometimes sermons, I think of an entry that a mid-19th century literary figure made in his journal after attending a state dinner. He wrote: "Sat between Gladstone and Disraeli. Ate fish." That was all. It deserves a prize for a stunningly beautiful example of missing all points of interest—an art in which some speakers excel to the degree of genius.

We read: "Sat between Gladstone and Disraeli." We say under our breath: "Yes, yes, go on. What did they say to each other? Did Gladstone say to Disraeli, 'Well, you old charlatan, are you still befuddling the Queen with your cheap flattery?' And did Disraeli answer in the most courteous tone, 'Of course; she likes it a lot better than the pompous dullness of your pious lectures'?" That would be a dinner worth recording, decked out in spice. But what does the old bore tell us? *He ate fish.* He doesn't even say whether it was herring or stingray.

In like fashion many speakers are artists at picking out the things of no conceivable interest and omitting details that are jumping with life. Some construct their speeches as some Chinese eat cantaloupes: they throw out the rind and save the seeds. During the last war a notable British clergyman spoke at an American college. At the dinner preceding his lecture he was giving his table companions an idea of what it meant to live in a blockaded island. Six months previous, he said, his family had had an orange. That vivid detail made it shockingly clear what it was like to be in beleagured England. Then for his formal address he gave an abstract discussion of the "issues of the war" which resembled a C-plus term paper that any sophomore could have done. It was a too ample serving of "fish" when the audience might have been thrilled by something else.

Carlyle knew the difference between life and death in writing. Once, speaking to Harriet Martineau about a book of hers on America, he said that he liked immensely her description of Webster's eyes: "shining like great coach lights on a dark night." That, he said in effect (free translation), "is the stuff to feed the troops. You should have more like that. I would trade most of your book for a few pictures like that." Later he tried his own skilled hand on the same subject—Webster—and came up with this: "the tanned complexion; the immense haglike face; the dull black eyes under a precipice of brow, like dull anthracite furnaces, needing only to be blown; the mastiff mouth accurately closed."

Is the trouble that too many speakers are afraid to be themselves, and yield to their compunctions and become abstruse and opaque?

We need a new kind of stethoscope. Doctors frequently use a stethoscope to determine whether a patient is alive. A speaker would find it a boon to have a stethoscope that could be pressed close to an idea to determine whether it is alive. Does it wiggle? Then go ahead. For a speech without a "wiggle" is just a well turned out corpse. Long may you wiggle!

Yours, SIMEON STYLITES.

Schweitzer—Spiritual Adventurer

By Cecil Northcott

ALBERT SCHWEITZER's eightieth birthday on January 14, 1955, is a reminder of the long years of fame which have attended him since 1913, when he turned away from Europe and sought to identify himself with the sufferings of the forest people along the Ogowe river in French Equatorial Africa. He is the one certain example that leaps to the tongue of all preachers in search of an inspiring illustration of the triumph of the spiritual over the material and a contemporary embodiment of the New Testament ethic of losing life in order to find it.

Schweitzer was thirty-eight when he left Alsace for Africa. His eminence as an organist and authority on Bach was already acknowledged. His reputation as a New Testatment scholar was growing, although the sharp unorthodoxy of his position was already troubling many, as the reception of his *Quest of the Historical Jesus* (1906) and *Paul and His Interpreters* (1912) showed. Indeed this unorthodoxy so shook the committee of the Paris Missionary Society when his offer of service in Africa was considered that Schweitzer had to visit individual members in their own homes to convince them that his theology would not prevent him from being a good missionary.

Daily Toil of Writing

Schweitzer the philosopher has ripened with the years in Africa even more than Schweitzer the musician and theologian. Even at eighty the daily toil at the volumes of his projected *Philosophy of Civilization* is rarely omitted. The systematic intellectual labor of his Alsace schooldays plus the discipline of Strasbourg University helped to give Schweitzer a method for the flow of his astonishing mental vitality, which he is always able to re-energize by deep sleep.

But why did he turn to medicine and surgery in the autumn of 1905, and eight years later go out to a ramshackle henhouse on an African river to start a hospital? That question is always the central one that audiences fasten on when Albert Schweitzer is talked about. The 1913 generation asked it too, and Schweitzer has given the answer extremely simply in his *My Life and Thought*: "I wanted to be a doctor that I might be able to work without having to talk. For years I had been giving myself out in words, and it was with joy that I had followed the calling of the theological teacher and preacher. But this new form of activity I could not represent to myself as talking about the religion of love, but only as an actual putting of it into practice."

Even more graphically he relates the incident of the fine spring morning in 1896 when, aged twenty-one, he awoke in his father's parsonage at Gunsbach "to the thought that I must not accept this happiness as a matter of course, but must give something in exchange for it," and with "calm deliberation" decided to live for his own interests and pursuits until he was thirty and then to seek some way of service "as man to my fellow men." It was the weary, suffering look on the face of a Negro on a statue in Colmar that turned his attention to Africa as the exercise ground for his grand design of self-giving.

The Cost of Renunciation

Schweitzer's presence in Africa has often been alluded to as an act of renunciation and sacrifice, though he himself has rarely used those words. He says that in the early days he missed his lecturing and preaching so painfully that he could not bear, on his various visits to Strasbourg, "to look at the windows of the second lecture-room to the east of the entrance of the great university building, because it was there that I had most often lectured." There is little nostalgic sentiment in the Schweitzer make-up, and there are few signs of a sense of mission, as there were, for instance, in Livingstone—another man in the order of true greatness who also found his fulfillment in Africa.

Albert Schweitzer At Eighty

I HAVE hardly ever met a person in whom kindliness and a yearning for beauty are so ideally fused as in Albert Schweitzer. This is particularly impressive in someone who is blessed with robust health. He enjoys using his arms and hands in order to bring into existence what his nature urges him to achieve. This robust health which demands immediate action has kept him from succumbing, through his moral sensibility, to a pessimistic resignation. In this way he has been able to preserve his joyfully affirmative nature, in spite of all the disappointments which our time inflicts upon every sensitive person. He loves beauty, not only in the arts proper but also in the sphere of the intellect, without being impressed by sophistry. An unerring instinct helps him to preserve his closeness to life and his spontaneity in everything. Everywhere he shuns hardened and rigid traditions. He fights against it whenever an individual by himself has any chance of succeeding. It can be clearly felt in his classical work on Bach where he exposes the dross and the mannerisms through which the guild has obscured the creations of the beloved master and impaired their direct and elementary impression. It seems to me that the work in Lambaréné has been to a considerable extent an escape from the morally petrified and soulless tradition of our culture—an evil against which the individual is virtually powerless. He has not preached and he has not warned and he did not dream of it that his example would become an ideal and a solace to innumerable others. He simply acts out of inner necessity. There must be, after all, an indestructible good core in many people. Or else they would never have recognized his simple greatness.

By ALBERT EINSTEIN.

Used by permission from the book, *To Albert Schweitzer: A Festschrift Commemorating His Eightieth Birthday*, privately printed by Homer A. Jack, 1405 Chicago Ave., Evanston, Ill.

Schweitzer is what George Seaver calls him in the best biography of the man ever written—"an artist of living"; and it is in the light of that phrase that Schweitzer's achievements in his chosen fields are best judged. The acclaim which will greet him on this approaching birthday will be recognition of this achievement.

The Lambaréné venture provided Schweitzer with the sought-for fulfillment in living which not even his rare attainments in music, philosophy and theology had brought. The artist in him demanded that his "whole soul" should be satisfied, which meant a reaching out beyond ideas to people. Schweitzer himself puts it this way: "Only a person who can find a value in every sort of activity and devote himself to each one with a full consciousness of duty, has the inward right to take as his object some extraordinary activity instead of that which falls naturally to his lot. Only a person who feels his preference to be a matter of course, not something out of the ordinary, and who has no thought of heroism, but just recognizes a duty undertaken with sober enthusiasm, is capable of becoming a spiritual adventurer such as the world needs."

A 'Hero of Action'

The idea of the "spiritual adventurer" is perhaps the key to the interpretation of Albert Schweitzer, especially for the younger generation to whom "heroes of action" appear to be more validly entitled to the certificate of heroism, or at any rate more interesting, than heroes of the mind or soul. There is plenty of action in the Schweitzer story, but the full flowering of the story is in the person of Schweitzer rather than in what he has accomplished at Lambaréné or elsewhere.

It is this sense of the dominance of personality over time, organization and the general tide of human affairs that has given Schweitzer a triumphant serenity. He has never aimed, for instance, at making Lambaréné a sparkling, crisp product of modern hospital methods, although he is offered money in abundance. For him the old rough beds, the sheets split down the middle, the corrugated iron buildings, and the general air of dedicated improvisation which visitors to Lambaréné comment on—adversely very often—are sufficient witness to the power of the spiritual over the temporal. Money and the power that goes with it have no temptations for *le grand docteur*. As one of his staff said recently, "Many mission hospitals in Africa easily outshine Lambaréné in their equipment. But there is only one Schweitzer."

The 'Blind Spot'

Unlike most other venturers into Africa, Schweitzer has never bothered much about the political and social aspirations of the people he serves. Many regard this as a really troublesome "blind spot" in the great man. In relation to Africans he is patriarchal in a 19th century manner—an attitude that might well be different if his chosen slice of the great continent had happened to be British rather than French in its colonial government. But his Nobel peace prize speech of November 4, 1954, did show that his mind is not entirely closed to this aspect of human aspiration: "All men—even the half-civilized, even the savages—are endowed with the faculty of compassion and can develop the humanitarian spirit. There is inflammable material within them; let there come a spark, and it will burst into a flame."

On two occasions—in 1913 and in 1939—Schweitzer had a prescience of the coming "spark" which enveloped the nations in flame. According to answers he gave to a visiting American seven years ago, he has not freed himself from a gloomy outlook on the future of mankind: "Civilization does not fall into our lap like a ripe fruit. The tree must be consciously cultivated if it is to bear fruit. This cannot however be by forced labor. It must be the work of free men who have in their minds a vision of the ends to be achieved. The world has no such vision today, and cannot achieve such a vision as long as the decline of freedom and of the capacity for thought continues. No serious effort is being made to counteract this trend."

Believer in a Gospel of Hope

But Schweitzer has never merely wallowed in intellectual gloom and dismissed the world and humanity as hopeless. Unorthodox Christian though he is, he actively believes in a gospel of hope. He sees the world "inexplicably mysterious and full of suffering"; he is aware of "having been born into a period of spiritual decadence in mankind," and therefore he orders his life so that *his* life, at any rate, is a reply both to suffering and to spiritual decadence. This gives him his title to greatness. One might put it this way: Schweitzer determined, by calm and deliberate decisions taken with all the intellectual energy and spiritual insight of a man destined to be a leader, that his life should be a great one; but he saw greatness in terms of the fifty-third chapter of Isaiah and in terms of the Man of Calvary.

At eighty Albert Schweitzer is still at his chosen post on the edge of the primeval forest. For the eleventh time in forty years he has gone up the Ogowe river on his return from Europe—a symbol of the triumph of the spiritual in a hard materialistic civilization which, in his judgment, has already written its doom. This judgment only emphasizes his even deeper conviction that humanity itself may survive and yet, if it chooses, reap richer glories. Therein lies the eternal significance of this man who chose for the spirit when his decisive hour struck.

Hands to Match the Mind

(Albert Schweitzer)

BIRD WING to simian paw—Life's stalwart dream
has been the patient making of a hand.
Like rocks that shape the course of mountain stream,
trial hands became Life's ready tool,
carving her accurate and distant goals,
until man stumbled to the vestibule
of meaning and, upright, leaped into the future.
Now, dream made real, we see the pattern plain
in these hands, great to match the mind,
whose huge responsive fingers can unchain
music's deep thunder; probe with touch swift and kind
the hidden wound; fell trees or thatch a roof . . .
A million years life took to make these hands,
outstretched to Love's most menial demands.

ELIZABETH W. HUNTER.

Only India Can Save South Asia

By Clarence Falk

NETTLESOME INDIA is our best ally in the south Asia push to thwart communism. America will spend about two billion dollars in 1955 to stem the communist sweep in that part of the world. Most of this will be economic aid, on the assumption that there will be no major war for a long time and that economic competition rather than arms will determine whether the free world or communism prevails in Asia.

With 360 million people, India is the largest country in south Asia. It has the greatest resources. It has the most stable economy and is making notable progress in the development of its resources. It has a democratic government and good leadership at top levels.

The Enigma of Nehru

Prime Minister Nehru is the unquestioned leader of this government. He firmly guides Indian policy. Though he may not be the voice of Asia, he is the voice of India. His neutrality toward international communism thwarts and irritates United States policy-makers, and Americans in general are baffled by his attitude. How explain it?

Nehru's attitude is one of friendship toward communist countries. He himself is not a communist, but he does believe that people are entitled to any form of government they want, including communist dictatorship, as in the case of China. He wishes to maintain trade and other normal relations with communist as well as with democratic countries. Under his guidance India has negotiated trade agreements with East Germany and Red China. In the latter agreement, profits earned in India can be used by the Chinese to finance good-will delegations and the maintenance of official establishments in India. China reciprocates. But we can be certain that the Chinese Communists will make more political use of the privilege. As everywhere, communist activities—"good-will," "cultural," "sports," or what have you—are political weapons for communist conquest.

'India Can Do Better'

Nehru seems to want peace at any price. On his way to China last November he stopped in Indo-China to visit Ho Chi-minh, victorious leader of the communist forces. While he did not recognize the Viet-Minh government, his call served to boost Ho's prestige throughout Asia. Both these visits—to Indo-China and to Red China—were motivated by a desire to establish in Asia a "peace area" that would stay out of the U.S.-U.S.S.R. cold war. Nehru refused to join the South Asia Defense Pact (SEATO) recently signed at Manila; indeed he denounced it as a threat to peace in Asia. By the same token, he refused to support Mao Tze-tung's proposal to form a pact of Asiatic nations as an answer to SEATO.

When Nehru came back from China he told his Indian colleagues: "Anything they [the Chinese] can do, we can do better. Democracy is better than dictatorship." He spoke in general terms about peaceful cooperation with China, but had nothing specific to say regarding the threats of Chinese aggression and infiltration through southern Asia.

In his attitude toward Indian Communists, however, Nehru is much more realistic. More Communists have been jailed in India during the last ten years than in any other country, except the U.S.S.R. and Red China. Nehru denounces them as unpatriotic. And he tolerates no violence from them.

Nevertheless, communist strength appears to be growing in India. In the province of Travancore-Cochin (one-fourth Christian) Nehru's Congress party was defeated two years ago, and managed to stave off Communist legislative control only by forming a coalition with the Socialists. In the new province of Andhra, local discontent and economic hardships have enabled the Communists to gain a position of formidable power. The Congress party was recently voted out of office there on a nonconfidence motion. The central government blocked the Communist bid for power by dissolving the provincial legislature, instituting governor's rule and calling for new elections.

Again, in the northern province of the Punjab, which borders West Pakistan, the Sikhs are a strong and politically powerful community of five million martial-minded farmers, craftsmen and industrial workers. Although a religious community, they are also organized for social and political action. Recent elections gave the Communists control of this organization—which means that they will be a real threat in the next Punjab elections.

Professor Redding's Experience

Saunders Redding, a Negro who is professor of English at Hampton Institute, went to India in 1953 at the request of our state department. He traveled and lectured all over the country, principally to college audiences. Listeners expected him, as a Negro, to condemn white discrimination and capitalist exploitation. When instead he spoke of the improving race relations in the United States he was denounced as a hireling of "American imperialism." Dr. Redding was astounded at the violent color-consciousness he found in India. And the widespread animosity toward and suspicion of America among Indian intellectuals forced this American Negro to rise to a defense of his country, something he had never dreamed would be necessary.

Recalling his experience in his book *An American in India* (Bobbs-Merrill), Professor Redding says that India's intellectuals are too busy supporting "a posture of national rectitude, neutrality and innocence" to pay any attention to the communist danger; that they believe no one would want to attack such kind, peace-loving people.

To some Americans, all these events and incidents are straws in the wind which indicate that India is rapidly heading for communism herself, is no block to communist expansion in south Asia, and is certainly no friend of the United States. Therefore, they say, let us write her off and give our friendship and aid to other nations who appreciate us.

But when the whole picture is examined, it would seem that any such conclusion is a serious mistake. Because Indian intellectuals are the only group who speak English and express their opinions to foreigners, American visitors are unduly impressed by their views. The fact is that communist political power is confined to the areas mentioned above and, to a lesser extent, to the province of Bengal. The Communist party is by no means ready to seize national control.

India Developing Rapidly

On the positive side, there is much to encourage hope. To a degree unmatched elsewhere in south Asia, India is moving ahead under her own initiative and leadership with large development programs. She is building irrigation and power dams, expanding industry, modernizing her ancient agriculture. She is pushing a nationwide community-development program to improve village life. Scientific research laboratories spring up one after another. Developments in education, medicine and other fields move forward. Everywhere are signs of progress.

The United States is helping with funds and people. The Bakkar dam in the Himalaya foothills of the Punjab, now nearing completion as the highest dam in the world, is being built by American engineers. The community-development project is patterned after our American agricultural extension program and guided by American extension specialists. American industrialists, physicians and educators are making a vital contribution to the democratic progress of India.

Dean Paul H. Appleby of Syracuse University was requested by the Indian government to study the cumbersome system of public administration inherited from British rule. The famous report known by his name is now receiving careful study, and a score of young Indians are studying political science in Dean Appleby's Maxwell School of Citizenship.

India's poverty, disease, illiteracy and underdevelopment have been appalling. These problems are far from solved, and while they remain there is bound to be discontent—grist for communist propaganda. But the important point is that India is tackling these problems in a democratic manner and is making progress. Indians are investing money in the long-range industrial development of their country. This is a severe test of faith in the future—one that most other Asiatic countries fail to meet.

Capital Is Needed

Industrialists are handicapped by many government controls and by the fear that industry will be nationalized. J. R. D. Tata, chairman of the gigantic Tata Iron & Steel Company, suggests that "members of government and parliament should cease giving the impression that the present policy of a mixed economy is a temporary affair and a mere step in the direction of full-fledged socialism or state capitalism."

Nevertheless, Indians' faith is demonstrated by the recent formation of the Industrial Credit and Investment Corporation of India. Private investors in India, England and the United States, along with the government of India and the World Bank, are putting up the capital for this new kind of financial corporation. It may set a pattern for quickening the flow of development money to underdeveloped areas. The corporation will be managed by the private investors.

The problem in Asiatic countries like Indo-China, Indonesia, Thailand, Malaya and Pakistan is that no solid popular backing supports the governments in power. America is impotent to solve this fundamental problem; that must be done by the people themselves. India, however, is the outstanding power of southern Asia which does have a democratic government that is stable and dynamic enough to thwart communism. It may not succeed, but it has the best chance of success. America should continue to help India along the road to that success.

We must be patient and humble before India's touchy color-consciousness. The quicker we abolish all remnants of discrimination in this country, the sooner will India's attitude toward us change. We do well to respect India's right to her own foreign policy, much as we may deplore it. Perhaps nothing but first-hand experience of communist methods can make Asia see the light. It may be a costly experience in which millions will lose their political freedom. But they have never enjoyed more than nominal freedom, and they cannot be expected to cherish what they hardly know.

America is investing $2 billion in Asia this year. A large slice of that should go to India. Charity, accompanied by political pressure, must of course be ruled out. But friendly aid and loan capital given in a quiet, businesslike manner are likely to bring good returns. Such assistance will help India in her internal struggle with communism and will enable her to help neighboring countries in their struggles. When Asians begin to help Asians, half the battle will be won.

The containment of communist military expansion in Asia must be a United Nations concern. At this stage, any American military venture in Asia will bring on us only hatred and catastrophe.

A Hymn to the Creator

Boethius, Book V—VI

IN that eternal, all things
created are His voyagings
past crown and kingdom to the end
of all discovery. By a bend
of Kedron—at the bell
of sunrise herons—there's a boy
to wait upon the flock in need;
God is harvester and seed
between our humility and hell.
Once we met His Son with fronds, but joy
was counterpoised by what
He prophesied. Some forgot
that neither Rome nor Barabbas was just,
nor were they immortal. And when they drove
Jesus up Golgotha with His Cross, we strove
to witness with Him—never will we trust
the soul-course of history to hate, but still
as limestone growing in the sea, we seek His will.

BRUCE CUTLER.

Ecumenical at Home

By William Van Dyken

THE ECUMENICAL IDEA can operate in local communities as well as in the World Council of Churches. A plan for federal union of churches, like that sponsored by E. Stanley Jones, can have its counterpart in a small town. An example is found in my town of Fergus Falls, Minnesota. Forty-five years ago the Presbyterians and the Congregationalists started talking about getting together in one church. After a year of talk and committee work, a plan was formed and agreed to. It was a good plan for it has been working, with minor modifications, since 1911.

It was first agreed that federation should be tried out for three years. Two separate church rolls were to be kept; new members would decide on which their names were to be entered. Benevolences were to be divided equally between the two denominations, even though at the outset there were twice as many Presbyterians as Congregationalists. The church was to be governed by a board of deacons and elders—five Congregational deacons and five Presbyterian elders. The temporal affairs of the church were to be looked after by a board of managers, chosen without regard to denominational affiliation. The Congregational building was to be used because it was better, and besides the Presbyterian church was frequently invaded by the noise of traffic on a near-by wooden bridge.

Help from a Tornado

At the end of the three years it was agreed to continue for another five years. Then, in May 1919, both congregations voted to make the arrangement permanent. Just two months later a tornado struck Fergus Falls, leveling a good bit of the city and destroying both the old church buildings. The following year a basement was built by the Federated Church on the Congregational site and in 1923 the superstructure was completed. In the spring of 1952 a $75,000 religious education unit was added to the church, which today has a membership of a little over 500 and a budget of about $25,000. There is no sense of division within the church. Many of the members could not even tell you whether they are Congregational or Presbyterian. When it comes time to nominate men for deacons and elders (the only place where any distinction is maintained) we have to look at the church roll to see if there is a "C" or a "P" after a person's name. As the minister, whose membership is in the Presbyterian Church, U.S.A., I have what amounts to equal standing in the Congregational Church. I attend meetings, vote, serve on committees, and have been accepted into the Congregational fellowship in such a way that I feel as much a part of it as of my own denomination.

In The Christian Century, Stanley Jones has spoken of what he feels is the need for reaching down to the "grass roots" in attacking this problem of church union. Here in Fergus Falls a "grass roots" movement has grown among people who know each other, live next to each other, trust each other, talk to each other about mutual concerns and come up with a practical answer. This local ecumenical movement could happen and perhaps needs to happen in many communities.

Why Not Federate?

In how many little towns and cities across this nation are there two competing churches, each weak and struggling, each witnessing to the division within the church instead of to its unity, each trying desperately to maintain an adequate ministry? In these churches there are people who know many people in other churches, who live next door to each other and visit with each other. Some day, instead of just talking about the weather, they might ask each other: "What do you think of the possibility of our getting together in a federation in which we each continue to maintain our relationships with our denomination and its programs and yet each work with the other to make a more effective witness in this community?"

What would be the advantage? One strong church instead of two weak ones! One church carrying on an effective program in the community instead of two struggling to keep alive. One church commanding the respect of the community because of what it is doing instead of two churches which perhaps come close to having only contempt from at least some in the community. A greater challenge to a minister resulting in a more stable ministry. A partial answer to the prayer of Christ that we all may be one.

What are the disadvantages? I have found only two in my fifteen years in this church and both of them apply only to the minister. And indeed they might be listed as advantages instead of disadvantages. The first is that a minister must develop in his congregation a loyalty to the church on a level higher or broader than the denomination. The programs of both denominations must be commended as steps toward the Kingdom of God. It is always harder to tie people to larger loyalties than to smaller loyalties, but in doing so one comes a little closer to the Kingdom oneself. The other disadvantage is that the minister has twice as many letters to open, reports to fill out, meetings to attend, committees to serve on, programs to work in. But he also has double the resources to draw on for ideas, inspiration and fellowship.

Vision Plus Conversation

What does it take to unite two churches on a federated basis? First, a few people with a little vision who can see the possibilities and start talking about them. They will need vision as they move along, too, for many little problems will arise and threaten to wreck the whole plan unless there are those who can keep the larger objective in mind as they deal with the little things. Minutes of meetings held in the early days of the trial periods here in Fergus Falls show some stormy sessions. But those involved had the vision to see that these smaller details were not as important as the larger goal. Keeping their eyes on that

goal, they worked a way through their minor differences.

Second, I think it is necessary to have a minister who all the way through will be just to and zealous for both parties in the federation, in the congregation and in the denominational organization. Because of his attachment to the denomination of which he is a member, he almost has to make a point of leaning over backward toward the other.

It is also important to agree on the use of one building and the disposal of the other. In some places a divided loyalty involving two buildings has broken up what might have been a successful arrangement.

The cooperation of denominational leaders can be tremendously helpful. If such leaders have a greater concern for the Kingdom of God than for their own denomination it makes a great difference both in the initial courting and in the living happily together ever after. We in Fergus Falls have been fortunate in that respect. But there have been instances where a denominational leader has tried to break up a federation that has grown out of a recognized need in a local community. In one case the people went ahead without denominational approval and today have a strong and effective church which helps many denominational causes better than before.

Finally, I would say that there must be a congregation which can be taught to sacrifice little loyalties for larger ones. With patience and tact this can be done by both minister and denominational leaders. Here in Fergus Falls it had been accomplished long before I arrived.

As Simeon Stylites might end such a dissertation as this: Why don't you go over and have a visit tonight with one of your neighbors from that church down the street? Or why doesn't one of your denominational leaders suggest some visiting in a few of those places where you have problems with a struggling church?

Billy Graham in San Francisco

By Sherwood Eliot Wirt

BILLY GRAHAM has been in San Francisco, the "graveyard of evangelists." He stayed one night, spoke to 14,000 people in and outside the Civic Auditorium, was feted by the Press club, and left in his wake 600 "decisions" and a hint that he might return in 1956 for a "crusade." We who serve the churches of the bay area are now assessing the values of his visit.

Some of our churches opposed any Graham appearance from the start. They considered his theology unacceptable, his attitude toward Scripture crude and naive, his insistence on "coming forward" to "make a decision" distasteful. A sincere man no doubt, and not too noisy, but scientifically obscurantist, intellectually puerile and psychologically dangerous. Other churches hailed him as a wonderful blessing of God, and sent their pastors to sit on his platform and their laymen to serve as his counselors. They are now working mightily to bring him back for a one-month or two-month campaign. Then there were the churches in between, who were not too sure about Billy himself but wanted—and still want—to be used in a great movement for God in this area of three million people. These churches were willing to be shown.

Walls Broken Down

As a man Billy Graham seems to have made a favorable impression on all three groups. On the day before his main appearance he was guest of honor at an Oakland luncheon attended by 500 ministers, theological professors and seminary students. It was a remarkable ecumenical event for the bay area, bringing together church leaders who had been living for years in separate worlds. World-renowned liberal theologians broke bread with preachers who stood three denominations to the right of Southern Baptists. Graham told them he was delighted to see ministers "of such different theological persuasions." After his address one pastor remarked: "I have had a chip on my shoulder for years against any kind of mass evangelism. It is very easy to knock that chip off—but it was not knocked off today."

As an evangelistic preacher Graham showed himself to have outgrown the Bible-belt provincialism of his younger days, although his theology remains close to Scripture. His humor is light and engaging, with a leaning toward anecdotes about the Archbishop of Canterbury. His preaching strives to make graphic the Bible themes of temptation and soul-atrophy without stooping to lurid illustration. He told of no one, for example, who procrastinated until it was too late. When he dealt with the excuses people give to explain their neglect of God and church, he scored tellingly. He manifested a concern for America's social problems, mentioning specifically intolerance. He left untreated a favorite topic of evangelists—communism. When he gave the invitation it was to "male or female, old or young, white or colored."

Racially Inclusive

The Graham team was a model of good taste and breeding; the era of the flashy necktie and flamboyant advertising had passed long before London. Today the trend is toward Ivy League suits and formal press conferences. Team members did their stint at the Civic Auditorium without fanfare. Orchestral equipment was limited to a trombone which Cliff Barrows used briefly during the general singing. Beverly Shea's solo numbers were on the subdued side, and the 500-voice choir, recruited locally, sang the works of Isaac Watts and Arthur Hay Malotte. Distinguished citizens were introduced with the finesse one expects at a political banquet. Negro Christians were properly prominent.

An adjustment in the program made it possible for Graham to go outside the building and address a crowd of 5,000 massed in front. He returned to give an hour-long

message, during which the "amens" were nearly inaudible. The invitation to make a decision for Christ was in the typical Graham manner: brief and clear-cut, followed by soft singing from the choir. The "let's have one more verse" technique was happily absent.

The volunteer workers had been coached to expect 250 seekers to come forward. Instead 600 came, with the result that the inquiry room overflowed and the carefully worked-out plan of follow-up caved in. The 250 counselors and 50 advisers (who were to "screen" the counselors' work) were swamped. The supply of decision cards and Gospels of John was quickly exhausted and people began writing their names and addresses on scraps of paper. That was all the "counseling" some received. An added problem was created by the type of seating in the room, which made it impossible for the counselor to sit alone with the one he had accompanied from the front of the main hall. Groups of young people trooped in and could not be broken up. Individuals were bandied from one badged person to another. The one effective moment in the inquiry room occurred as Graham led the seekers in a prayer of contrition.

What Really Happened?

The spiritual hunger manifested in this outpouring left the churches startled, for ours is an area noted for its hardness of heart in such matters. What caused such a great response? What happened to those 600 lives? What did they decide? What did they find? Did Billy Graham's presentation of Jesus Christ meet their needs?

The questions are important to pastors who will be asked to "follow up" these people. Recent publication (in The Christian Century for December 1, 1954) of a disillusioning report of the 1953 Graham campaign in Detroit, based on a questionnaire circulated a year later, makes the issue one of urgency. The Detroit report concluded that "extremely few local churches were strengthened spiritually by the campaign." Is this the final judgment on mass evangelism?

After serving on the arrangements committee, listening to a number of conversations in the inquiry room, and talking with members of my own church party who responded to Billy Graham's invitation, I have reached some preliminary conclusions:

One must not try to chart on a psychograph what God speaks to the human heart. We are told to count God's blessings but not to measure them. While Christ told us to judge a tree by its fruits, a pastoral questionnaire has its limitations. It is significant that the Detroit report did not quote any of the persons directly involved in making decisions at Graham meetings.

Name Magic

However, there are secondary factors which undoubtedly conditioned some of the seekers in San Francisco. The name of Billy Graham is acquiring "mana," magic. His presence generates excitement. One senses that among some groups a person's prestige is enhanced if he is known to have been converted in a Billy Graham meeting. After all, religion is popular these days, and if one is bound to be saved, why not in a Cadillac? And Graham is definitely the Cadillac among evangelists. I observed that some who, greatly impressed by Graham himself, came forward, were not so impressed by the volunteer counselors.

Among those making decisions were loyal church people for whom such acts of rededication were common practice. Others were burdened with deep personal problems which threatened to engulf their counselors. The best that could be salvaged out of these situations was a promise of later correspondence with the counselor. Some teen-agers to whom I talked were probably making real decisions, but after several days they were unable to explain what the decisions were. The Holy Spirit had failed to loosen their tongues.

Too Little Time

Yet in the midst of these seekers there were many who made their first profession of faith in Jesus Christ as Lord and Savior at that San Francisco meeting, and who will look back upon it as a spiritual birthday. How many there were I cannot guess. I am inclined to believe that God keeps the only valid statistics at such meetings.

On the basis of last week's experience I believe that longer campaigns are preferable from the churches' viewpoint, and that "one-night stands" should be discouraged. Yet was it all without value? Thousands were encouraged to keep the family altar and to go to church; hundreds faced Jesus Christ as a challenging presence in their lives; and at least one family has been brought into our church. I hope Billy Graham keeps growing—and I hope he comes back.

VERSE

To the Unnamed Lake

DID you ever travel
In lake country
And find here and there
Amid the big lakes
All well noted and named,
A small, unnamed lake
Nestled among neglected hills?
Small, unknown, unsought,
Yet lovely and deep and clear—
A sun-kissed reservoir of peace.

I like the little unnamed lakes;
They are like
Some hidden, unknown people
I have met.

VIRGIL A. KRAFT.

'Show us the Father and it sufficeth us'

WE who cannot stand too long a day
But, weary, yearn for dark that we may sleep,
Who cannot face for long one far-sent ray
Of our kind sun without a blinded sight,
Like silly children thrash about and weep
That Thou, still merciful, hidest Thy merciless light.

DOROTHY LEE RICHARDSON.

BOOKS

The Spirit of Evanston

EVANSTON: AN INTERPRETATION. *By James Hastings Nichols. Harper, $2.00.*

READERS of The Christian Century may perhaps feel, and not without reason, that, having thoughtfully read that comprehensive Evanston number of Sept. 22 and carefully filed it, they are amply equipped with Evanston literature both for present information and for future study. There were the full texts of all the reports and resolutions as adopted, together with editorial evaluations and vivid reportorial articles. My position is now one of sufficient detachment to permit me to express my admiration not only for the journalistic enterprise and competence displayed but also for the acumen and wisdom of the editorial critiques.

Yet there is a quite different way of reporting and interpreting the Second Assembly of the World Council, and Dr. Nichols has followed this other way with so much skill and insight that, having sat through all the sessions and taken a hand in some of them, and having read and pondered the great Sept. 22 issue, and then having read his book, I regard the book as an indispensable part of my Evanston file.

To begin with, Nichols fills in the background by four chapters (a little less than half of the whole) dealing with the relation of the churches to the World Council of Churches, the structure and functions of the council, and the work that it has done in interchurch aid, help to refugees and other ministries of mercy down to 1954. The author's training and experience as a church historian fit him particularly for such a study, and his skill as a writer enables him to give a clear and lively presentation of a great amount of material in not too much space. It was a clever idea, effectively carried out, to start with chapters on "those who were not there" and "those who were there," by way of showing the worldwide scope of the council and its polyglot and interracial composition, and also the inevitable limitation of its constituency by the self-exclusion of certain great communions. Taken together, these first four chapters give a picture of the World Council as a global enterprise and a going concern as of Aug. 15, 1954, when its Second Assembly opened.

From there on, the theme is the work of the assembly. The purely descriptive and anecdotal aspects of this great gathering are left for other writers to deal with. The picturesque and "human interest" elements would be tempting to any writer, but Nichols does not take them as part of his assignment. He is concerned with the assembly's thinking and with the attitudes and actions expressive of it. With reference to the assembly's worship, for example, and to the various separate services of Holy Communion that were held, with varying degrees of inclusiveness and exclusiveness, because all could not unite in a single service, there is only enough of narrative and description to indicate what has to be explained. The main point is to make it clear (insofar as it can be made clear) why intercommunion was impossible and what different elements thought about that impossibility.

The theological core of the assembly's work—as of the book—is found in dealing with the reports on the "main theme" and on the Faith and Order section. On both of these there were some sharp differences of opinion—sharper, it seemed to me as a participant in both, than appears in this record. Nichols' report is factually accurate and his interpretation penetrating and sympathetic. He records many of the contrasting views that were expressed, but softens their antitheses by the irenic spirit in which he presents them. One would scarcely realize Faith and Order's absolute deadlock over episcopacy—unless everybody ultimately accepts it—or the degree of disproportion that many feel between its reiterated breast-beating demands for penitence and the absence of any visible signs that anybody even thinks of repenting for any specific sins of his own or of his own communion as contributing to the general "sin of division."

The main theme, "Christ—the Hope of the World," left the assembly divided as to whether there was hope only for Christians through the work of Christ, and for them only in enabling them "to live, to suffer and to die joyfully" (quoting Schlink) and to await hopefully the Second Coming and the judgment of eternity, or whether also Christ, working through his followers, might be a ground of hope for better things for the world at large, even though the "world" may not recognize in him the ground of its hope.

It may seem callous to say, as was said in the most quoted speech on this theme, that "Christ is the hope of the world because he liberates us from all the binding ties of this world, . . . because he calls men out of the world"—as though human suffering were a matter of no concern to Christians. Yet five of the assembly's six sections dealt precisely with the betterment of conditions and the improvement of relations among men on this earth. The last three chapters of Dr. Nichols' book summarize magnificently the thinking of the assembly on these topics. It is a great little book. I have been instructed, stirred and heartened by it, and my last word cannot be better directed than toward recommending it and the cause of Christian unity which it represents. W. E. GARRISON.

Books in Brief

INFORMATION PLEASE ALMANAC 1955. *Planned and supervised by Dan Golenpaul Associates. Macmillan, $1.00.* It would take less space to tell what is *not* included in these 960 pages of current statistical and other information than what is. The difficulty is to think of anything within reason that is not covered. In exploratory samplings on a variety of unlikely topics, the only negative result came in trying to find the religious statistics of Canada.

YOUNG PEOPLE'S HEBREW HISTORY. *By Louis Wallis. Philosophical Library, $2.50.* This extremely brief (about 15,000 words) and highly simplified account of Hebrew history presents the results of the most advanced Old Testament criticism in a clear and coherent account of Israel's tribal origins and national development and the evolution of the Hebrew religion, in terms intelligible to any mind mature enough to read ancient history. The total picture comes much closer to what most Semitic scholars believe to be the facts than to what most Sunday school teachers teach about the subject.

REPORT ON INDO-CHINA. *By Bernard Newman. Frederick A. Praeger, $4.00.* Since Vietnam has so lately been in the headlines (and may be again), with Laos and Cambodia often calling for attention, the reader who wants a more complete picture of the whole as a background for understanding recent and future events ought not to miss the opportunity to get what Mr. Newman has to offer. His "report" of a recent visit to Indo-China is partly historical and factual, but is also to a great extent a lively conversational account of his own experiences and his contacts with people of all classes.

THE LIFE OF JOHN STUART MILL. *By Michael St. John Packe. Macmillan, $6.50.* The least that any moderately informed person knows about John Stuart Mill is that he began to learn Greek when he was three years old and that he was a utilitarian in philosophy and ethics. That, never having gone to school a day in his life, he became one of the intellectual leaders of his time, as well as a man of wide though rather desultory scholarship, is partly accounted for by the fact that he had his father, James Mill, and Jeremy Bentham as his tutors. These two made an excellent substitute for the Mark Hopkins of the familiar aphorism, and Bentham's rented mansion (while they had it) furnished a very superior "log." There has been no important biography of Mill since his death 80 years ago. His *Autobiography* is naturally the basic document for any biography, but Mr. Packe has employed a vast amount of other material, some of it not used before, in what may well be the "definitive" life of Mill—if that term can ever be legitimately applied to any book on any subject. Mill's life was largely the history of his thought, but Mr. Packe puts this in its historical and human setting with very interesting results. The

utilitarian doctrine became, in Mill's hands, less mechanical and quantitative than the form in which it came to him. Even so, it has evoked modifications and qualifications by those generally sympathetic and frontal attack from those whose orthodoxy demands that the fundamental definition of the good be "that which is in accordance with the will of God." But still the root-and-branch opponents of utilitarianism have to wrestle with two difficult questions: If the will of God is "good" by definition, is any real ethical quality ascribed to God by saying that he is good? And, Is it conceivable that any act or course of action can meaningfully be called morally "good" if all its consequences are completely bad (i.e., inimical to every form of happiness or blessedness) for everybody concerned, *semper, ubique, omnibus?*

ONE FINE HOUR. *By Frederick Keller Stamm. Harper, $2.50.* The subtitle is, "The Life of Jesus told as a personal encounter . . ." Only in a vague and general way is the book a recital of the events in the life of Jesus. Rather it is the account of a modern man's "personal encounter" with the living Christ as related to interpretations of certain scenes in the life of Jesus. *One Fine Hour* is one fine book.

GREEK TRAGEDY, A LITERARY STUDY. *By H. D. F. Kitto. Doubleday (Anchor Book), $1.25.* It is not necessary to review Prof. Kitto's great book (first published in 1939), but the appearance of this new cheap and convenient edition affords opportunity to say what a service the publisher is rendering to serious readers in this Anchor series of not-quite-new and sometimes fairly old classics. Also newly at hand are *Metaphysical Foundations of Modern Science,* by E. A. Burtt (95 cents); *The Great Tradition,* a study of the English novel, by F. R. Leavis (95 cents); *Aesthetics and History,* by Bernard Berenson, the great authority on Renaissance art (85 cents); and *The Waning of the Middle Ages,* by J. Huizinga (85 cents).

FROM THE WORLD OF THE CABBALAH. *By Ben Zion Bokser. Philosophical Library, $3.00.* The Cabbalah (or Cabala, or Kabala) was a Hebrew system of mystical and secret wisdom traditionally supposed to date from the second century but actually much later. It blossomed out in the 13th century, though there was much material earlier than that. The idea was that the immanence of God is such that every objective thing is symbolical of something else, some higher truth or some more spiritual reality. Every number had a deep significance. Here is where numerology comes in, and it may be remembered that St. Augustine ascribed a special higher significance to every number at least as far as 12. Every letter of Scripture had a mystical meaning known only to the initiated. This able and scholarly study focuses principally on the teaching of Rabbi Judah Loew of Prague (1512-1609). For Christian readers the subject is interesting because there was a very considerable development of a "Christian Cabbalah" in the 16th century. Pico della Mirandola and Reuchlin were infected with this curious fantasy. Exegetical possibilities under this system are obviously endless. This was one reason why Luther was moved to declare that "Scripture has only one meaning, and that is perfectly clear."

THE PRAYERS OF PETER MARSHALL. *Edited by Catherine Marshall. McGraw-Hill, $3.00.* These are short prayers. There are more prayers than pages in the book. But how packed with meaning, how direct and confident in their approach to God, how frank and honest in their reference to the people and things he was praying for. Some of these are pastoral prayers; others are prayers in the U.S. Senate after he became chaplain of that body. The prayers must have reached the senators as well as the throne of grace, for, though he was elected by the Republicans after a rather hot party fight, the Democrats re-elected him when they took over two years later. Readers will of course remember Mrs. Marshall's earlier book, *A Man Called Peter.*

MODERN CHRISTIAN MOVEMENTS. *By John T. McNeill. Westminster, $3.50.* Deeply and widely erudite in church history, with special fields of research in the medieval period and in the unitive aspects of the Protestant Reformation, Prof. McNeill has also been a careful student of contemporary Christian thought and action. These varied qualifications equip him in an exceptional degree to give an interpretative, as well as a narrative and descriptive, account of important modern movements with full awareness of their setting in the total stream of Christian history. The themes which he treats in these chapters, which were originally lectures to university audiences, are: English Puritanism, German Pietism, the Evangelical movement, Tractarianism and Anglo-Catholicism, the ecumenical movement in historical perspective, and modern Roman Catholicism.

THE REFORMATION ERA, 1500-1650. *By Harold J. Grimm. Macmillan, $6.50.* Definitely a college textbook, in style and arrangement, but of wide interest by reason of its content. The author, a professor not of church history but of history in Indiana University, has a good grasp of the religious issues and of their interplay with political and social factors in this transition period.

THE CHRISTIAN VIEW OF SCIENCE AND SCRIPTURE. *By Bernard Ramm. Eerdmans, $4.00.* The author's point of view may be indicated by referring to his statement that he is not a theistic evolutionist but is a progressive creationist (p. 293). He thinks the fundamentalists who say that evolution is essentially atheistic are going too far. Nevertheless, he does believe that "the evolutionary theory of the origin of the religion of Israel is antichristian because it clearly clashes with the biblical doctrine of divine revelation in Israel." His view of the Bible is that of the thoroughgoing fundamentalist, but he recognizes the validity of the scientific process in everything, it seems, except the study of the Bible itself to see what kind of book it is. This poses quite a problem for the highly intelligent man that the author evidently is. His book will be a liberalizing one for the more extreme fundamentalists, and it will also be an eye-opener for more or less liberal thinkers who have assumed that all fundamentalists simply shut their eyes upon science. Of course anyone who labels his own view *the,* and therefore the only, "Christian view of science and Scripture" is letting his words outrun his knowledge.

AN ALMANAC OF LIBERTY. *By William O. Douglas. Doubleday, $5.50.* It is natural and proper that, in view of its special character, Justice Douglas' calendar should begin with July 4. Yet the episodes which he recites, and the legal enactments and court decisions to which he refers as milestones on the march to liberty, are too varied, and some of them too early, to support the superficially patriotic idea that liberty was born with the Declaration of Independence. For example, May 27 is signalized by the passage of the Habeas Corpus act (1679) by the English Parliament widening the application of that already existing process. For each day of the year there is a one-page essay on some forward step for freedom, not always specifically related to the day to which it is assigned.

THE POLITICAL ETHICS OF ALEXANDER CAMPBELL. *By Harold L. Lunger. Bethany Press, $3.00.* Alexander Campbell (1788-1866), founding father of the Disciples of Christ, was too good a disciple of John Locke not to have a definite theory of government. Moreover, though Irish-born, he came to America before he was of age, took an active part in the public life of his adopted country, was a member of the Virginia Constitutional Convention of 1829, and expressed in print his emphatic and reasoned opinions on a wide range of politico-ethical questions. Only lack of time and space prevents a more extended review of this very able study in a field which neither Disciple historians nor political scientists have previously explored. The rising tide of interest among Disciples of Christ in their own history is evidenced by the almost simultaneous appearance of three other carefully studied works (same publisher, same price) which can only be listed, though each of them merits more extended consideration. *Preaching in the Thought of Alexander Campbell,* by Granville T. Walker (minister of University Christian Church, Fort Worth, Tex., adjacent to Texas Christian University), is the first serious study known to this reviewer of Mr. Campbell's homiletical method, the content of his sermons, and his use of certain basic concepts in preaching. *Thomas Campbell, Man of the Book,* by Lester G. McAllister (a professor in

Bethany College), is the first thoroughgoing biography of the elder Campbell. (W. H. Hanna's very important *Life* was significant chiefly for its inclusion of some important original documents not previously used.) The author easily proves that Thomas Campbell *was* a man of the book, but whether he was so in any sense that would distinguish him from any other rather literalistic biblicist of his time may be still a question. *The Story of D. S. Burnet, Undeserved Obscurity,* by Noel L. Keith (a professor in Texas Christian University), tells of the life work of a Cincinnati citizen who contributed immensely to the promotional and organizational work of the Disciples in their formative period but has somehow failed to receive due credit for his services from historians of that movement, including me. Prof. Keith has done well to give this man the recognition he deserves. W.E.G.

CORRESPONDENCE

The Problem of Titles

(See editorial on page 37)

SIR: As an Anglo-Catholic I am not in sympathy with the theological views usually expressed in your paper. However, I often find myself in accord with your social and political outlook and, furthermore, the paper keeps me informed on what is going on in the "protestant" world.

There is one suggestion I would like to make. It is that you follow the example of the National Council of Churches which recently has begun the policy of referring to the membership of the N.C.C. as made up of "Protestant-Orthodox-Old Catholic and Episcopal churches." This would remove the irritation which many of us Anglicans feel in seeing ourselves included in a common protestantism.

Anglican churches, scattered around the world, have never considered themselves *officially* as children of the Reformation. The *legal* title of the representative of Anglicanism in this country—protestant Episcopal—although unobjectionable if taken in its historical sense of nonpapal, is unfortunate because misleading. I think you should present her as what she officially claims to be—a true part of the Catholic and Apostolic church. Accord her the same courtesy which you extend to the "Old Catholic Churches."

ANTHONY G. VAN ELDEN.
Blue Ridge Summit, Pa.

Too Many Canapés

SIR: Please accept my enrollment among " . . . those who can find evidence here that America today is open and receptive to the preaching of the immensities and profundities of the Christian gospel" (Dec. 22). An Advent series of sermons on such subjects as sin, evil, repentance, trouble and sorrow—and the Christian concepts and conquests of same—has elicited more favorable comment and more requests for reprints and readings than anything done in this pulpit in years.

It would seem that there are those among the membership and constituency of at least one local parish who are capable of understanding a theology deeper than that of Norman Vincent Peale and Billy Graham.

The current "return to religion" is a two-edged sword. Perhaps the contentment of so many people with a superficial diet is a consequence of the fact that they have been served homiletic canapés too long. The time has come for the serving of the entrée in the form of the solid food of the Christian faith. Historic Christianity has some perfectly valid techniques and answers for troubled minds and souls. Let's get back to using them in accompaniment with the findings of psychology and psychiatry, but let's not sell Christianity for a mess of pseudo religio-scientific pottage.

LEE J. SMALLSREED, JR.
Congregational Church,
Lombard, Ill.

The Marian Cult

SIR: Dr. Boslooper's article on the Marian year (Dec. 15) is most timely and valuable. However, there are two considerations which might well have been included in his excellent review of the issue:

1. The information we have in the historical record about Mary is so limited that it offers a very small base on which to rest any serious cult of devotion. Compared with the wealth of information we have of the life and teachings of Jesus and with the depth of witness of the apostolic age, our knowledge of Mary is meager indeed.

2. This fact makes more ominous the cult of Mary, for she is a figure which can be the more thoroughly manipulated to ecclesiastical ends. Jesus, on the other hand, always rises up to challenge those who would use him for ulterior purposes. Mary can be too easily used by power-minded leaders of the church simply because she can be shaped into whatever image suits their need. The same cannot be said of our Lord. This is at least part of his saving work. ROLLAND G. EWING.
Center Congregational Church,
Torrington, Conn.

SIR: I am enclosing a copy of an editorial that appeared recently in the *Catholic Standard* which may be of interest to you and the Rev. Thomas Boslooper, who wrote such a false article for The Christian Century (Dec. 15) entitled, "At the End of the Marian Year." His assertion that "conversion to Christ was not demanded" by the Catholic Church is entirely erroneous.

I find it very difficult to believe that the Rev. Boslooper could do any serious investigation of Christianity without learning the elementary truth that we worship Christ but only honor and venerate his mother. We believe that naturally honoring this mother and invoking her intercession demands worship of Christ.

(MSGR.) PHILLIP M. HANNAN,
Chancellor.
Chancery Office,
Archdiocese of Washington,
Washington, D. C.

SIR: I am of the opinion that these excesses concerning the mother of our Lord have their roots in something which the author may have been hinting at, but certainly did not emphasize, namely, that both Mariology and Marianism are ideas begotten by men who claim to be celibates. One hesitates to inject sex into such a discussion, but the facts of life ought not to be ignored, and one of the facts is that the Roman Catholic Church, which claims to be the protector of men's morals, has manifested an abysmal confusion as to what morality is. Is it more moral to remain "virgin" or "celibate" than to marry? Is it less moral to beget and to bear children than not to do so? Apparently the Roman Catholic idea of morality and personal character is tied up closely with sex.

But is it not just as immoral to bless the legal murder of the peoples of the Coptic Church, as did the present Holy Father when he was papal secretary of state? Is it not immoral to describe all Christians not under the yoke of a Roman dictator as being noncatholic? I can cite chapter and verse to strengthen my contention that now, more than ever, the Roman church has nothing but contempt for Catholics and Protestants who are non-Roman. It seems to me that the depths of theological degradation must surely be reached in the very act of using the mother of Jesus to divide the one, holy, catholic and apostolic church which he founded.

DAVID E. SEABOLDT,
Philadelphia, Pa. Episcopal Chaplain.

Maybe He Didn't Agree

SIR: Of all the low-down, contemptible, uncharitable, sarcastic, ungentlemanly, brazen, small-calibered jobs of reporting! That has been resorted to by Alson J. Smith in "The McCarthy Falange" (Dec. 29) smeared over three and one-half pages of The Christian Century. It is a plain exposition of the character of Mr. Smith, and also makes the editor who would allow that much space to that amount of tripe look a bit off shade. The article reminds me of the Pharisee on the corner thanking God that he was not as other men, while so blind he didn't have sense enough to realize the publican was a better man.

Monmouth, Ill. O. L. WILLSON.

NEWS of the CHRISTIAN WORLD

Nashville Host to Executive Bodies

Baptist, Methodist Officials Meet in Important Sessions—Set S.B.C. Missions Goal for 1957

NASHVILLE, TENN., Dec. 20.—Far-reaching plans for the next two years were made at the semiannual meetings here this month of the Southern Baptist Convention's executive committee, the Baptist Sunday School Board and 29 subsidiary groups. Since decisions reached at these meetings usually win approval at the convention's annual meeting, what happened here is as much "news" as what will happen at that meeting, scheduled for May 18-21 in Miami.

Set Future Mission Goals

The executive committee set a goal of $52 million for world missions in 1958 and designated 1957 as "world missions year." Plans call for projects in states, associations and churches in 1957, during which year churches will be encouraged to increase their percentage of giving by at least $1 per member. The committee approved a convention budget of $10 million for 1956, an increase of $900,000 over 1955 allocations. Porter Routh, executive secretary of the committee, said the hope is that in 1955 Southern Baptist giving to all causes will total $365 million—$1 million a day. In 1953 churches of the convention gave $278,851,129. Final figures for 1954 are not yet in, but the total for the year is expected to reach $318 million.

Hope to Regain Inactive, Nonresident Members

The executive committee adopted the conservation committee's recommendations aimed at re-enlisting nonresident and inactive members. In a realistic appraisal C. E. Matthews, secretary of evangelism for the home mission board, noted that the 1954 *Southern Baptist Handbook* lists the number of reported nonresident members as 2,460,437. He estimated that one-fourth of resident members, or 1,356,395, are really "inactive." This would mean that approximately 48 per cent of the total Southern Baptist membership of 7,886,832 is made up of nonresident or inactive members. The recommendations call for more attention to orienting and indoctrinating new members, more teaching of doctrine to established members, and revision of church rolls in 1955.

What About Extension To Canada?

The executive committee adopted a report of the committee on the Canadian conference, which was headed by J. W. Storer, president of the convention. The report recommends that the home mission board be free to accept invitations from any Canadian Baptist church or group of churches "to help them in their programs . . . for the development of their own members." It states that no worker whose salary is paid in part or in full by the home mission board is to "establish residence in Canada or seek to align existing churches or new churches with our Southern Baptist work." It concludes: "It shall be the hope of the home mission board to render all assistance possible in helping the Baptist forces in Canada to develop an indigenous denominational program that will win Canada for Christ."

Will Study Change of Sunday School Board Name

At its meeting Dec. 10 the Baptist Sunday School Board adopted a somewhat similar report on the Canadian situation. That board adopted a 1955 budget of $14,146,711.81. Pres. W. A. Criswell appointed a committee to study changing the name of the agency. For some years, he explained, board officials have felt that the name does not accurately describe the functions assigned to it by the convention. The committee will report a year hence.

Radio, TV Headquarters To Move to Dallas

The convention's radio and television commission was given permission to move its headquarters from Atlanta to Fort Worth. Influencing this decision were the offer of technical facilities by station WBAP, access to more production facilities at cost, availability of a more adequate building, and scheduling of the "Baptist Hour" on a 50,000-watt clear channel station.

Methodist Groups Also Meet

Methodist Board of Education headquarters here was the scene of recent executive gatherings. After meetings of the board's curriculum committee, Bishop Lloyd C. Wicke of Pittsburgh announced that church workers will be enlisted in a campaign to discourage reading of crime and sex comic books and obscene paper-back novels. Henry M. Bullock, editor of Methodist church school publications, said circulation of the 31 periodicals and other publications averages 500,000 copies a year. A new pocket-size monthly, *Daily Bible Lessons*, will be printed starting in January.

Hear Appeal to Reach The Unchurched

At a weeklong meeting of executive secretaries of boards of education in 104 Methodist annual conferences, a number of national officers called for reaching unchurched youth and for "speaking the language and championing the cause of the common people." Methodist church school enrollment rose by around 200,000 the past year. Representing the 13 southern Negro colleges related to the Methodist Church, A. W. Dent of Dillard University, New Orleans, said that even though segregation is abolished in the south, Negro colleges will still be needed. The annual Methodist offering for these colleges on Race Relations Sunday has as a 1955 goal $300,000. The offering goes to meet current budgets and provide scholarships. Dr. Dent told the secretaries that most of the schools need more scholarships, endowments, laboratories and libraries. "We have few wealthy alumni, but many of our graduates give generously," he said.

JAMES W. CARTY, JR.

Ledden Reports On Latin Areas

Methodist Bishop Says Evangelicals Are Winning Increased Respect—Plan Youth Courts in New York

SYRACUSE, N. Y., Dec. 28.—On his return from an extensive visit to mission stations in Brazil, Uruguay, Argentina, Chile and Peru, Bishop Earl W. Ledden of the Syracuse Methodist area reported enthusiastically on the growing influence of the Evangelical movement in South America. He said that while no spectacular statistical gains are being recorded, the tolerant and generous policy which has been followed is winning increased understanding and respect and is laying a foundation for future gains. He described as "enormous" the contributions being made in education and agriculture. Evangelical schools have many problems which arise from their location in countries preponderantly Roman Catholic, but they are being more widely accepted every year.

Notes Rebirth of Judaism in U.S.

Maurice Samuel, New York author and interpreter of Jewish values, addressed the annual Hanukkah dinner in Temple Bethel, Rochester, for members of the men's clubs of eight temples and synagogues. He said that although the 300th anniversary of the arrival of the first Jews in America has been given much attention during the year, the present-day rebirth of Judaism is more significant. His contemporaries of 40 years ago rejected Judaism, Samuel asserted, because they felt it was not American. Now it has become established in the American tradition. As proof he pointed out that any civic function marked by the presence of the clergy customarily includes a minister, a priest and a rabbi.

Propose Uniform Youth Courts For New York State

A proposal to establish uniform youth courts throughout New York has been made by a subcommittee of the temporary state commission on the courts. The plan calls for a court in each county to deal with violators of the law between the ages of 16 and 21 as "youthful offenders." They would not be convicted of crimes as such, but would be sentenced to indeterminate terms up to five years, their release depending on their rehabilitation. The commission has held hearings in Syracuse and Albany, where the plan has been received with favor. Hearings are also to be held in Buffalo and New York before final recommendations are made to the state legislature.

Catholic Diocese Sues Town For Refusing Permit

The Roman Catholic diocese of Rochester has filed suit against the suburban town of Brighton because the town board refused it permission to build and operate a church and grammar school on 14 acres of residential land on East avenue. The diocese

claims that the board's refusal denies "adherents of the faith" the free exercise of religion and violates both the New York state and federal constitutions. Since the land is zoned "Residential A," schools and churches can be built on it only with specific approval of the zoning board.

Botanist, Author of 'Holy Earth,' Dies at 96

Liberty Hyde Bailey, internationally famous as a botanist, educator and author, died on Christmas Day at his home in Ithaca at the age of 96. Dean of Cornell Agricultural College for 10 years and chairman of the Country Life Commission appointed by Pres. Theodore Roosevelt, he placed strong emphasis on spiritual values. His book *Holy Earth* set forth a spiritual philosophy of rural life. "If God created the earth, so is the earth hallowed," he said. "We are to consider it religiously." The Christian Rural Fellowship reprinted the book with Dr. Bailey's permission and recommended it for study to country churches. Dr. Bailey retired from Cornell while still in his fifties to develop the world's largest collection of plants. He later presented the collection to Cornell University, where it is known as the Bailey hortorium.

And So Forth

David A. MacLennan, professor of preaching and pastoral care at Yale Divinity School since 1949, has accepted a call to become pastor of Brick Presbyterian Church in Rochester. He succeeds Harold E. Nicely, who died last June. Dr. MacLennan will come to Rochester April 1 after completing a visiting professorship at Westminster College, Cambridge, England. While abroad he is also giving the Warrick lectures at the universities of Aberdeen and Glasgow.

Clifford A. Scrimshaw, chaplain of the reception center at the Elmira reformatory and former president of the state chaplains' association, has been elected president of the American Correctional Chaplains' Association, interfaith group representing correctional institutions in Canada and the United States.

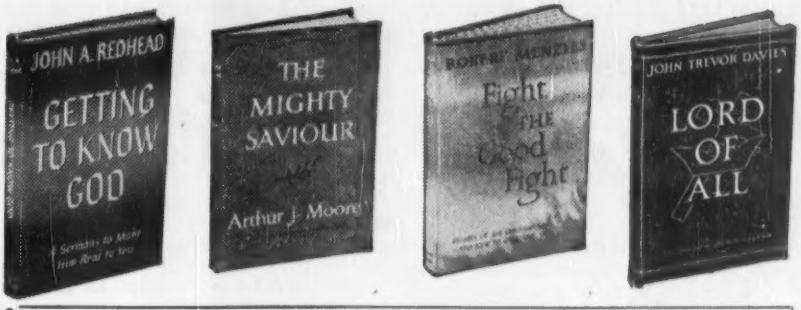
Paul S. Heath, general presbyter of the presbytery of Buffalo-Niagara, has accepted a call to a similar position in the presbytery of New York, succeeding Theodore F. Savage, retired.

Decision to organize a Genesee county council of churches was made at a recent special meeting of the county ministerial association held in Batavia.

Justin Wroe Nixon, recently retired from the Colgate-Rochester Divinity School faculty, has been named interim pastor of the English-speaking Union Evangelical Church in Istanbul, Turkey. Until recently, Dr. and Mrs. Nixon have been in Vienna, where he has been engaged in special studies. WALTER D. CAVERT.

Father Builds Church as Memorial to Son

Yun Surg Yul, a Korean Christian whose son had studied to become a Methodist minister before his death in action in the recent Korean war, is building a church in Chunju as a memorial to the boy. He has put up a temporary structure to serve until he can complete the permanent building.



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Uphold Y.M.C.A. In Tax Litigation

Pittsburgh Judge Rules on Contention that Income from Rents Is Used for Charitable Purposes

PITTSBURGH, Dec. 22.—In a 43-page opinion handed down by Common Pleas Judge Harry M. Montgomery last Monday, the Allegheny county tax board was denied the right to collect taxes on properties of the Pittsburgh Y.M.C.A. In the long litigation the county board of tax appeals had ruled that rented rooms, baths and other revenue-producing facilities are subject to taxation; the Y.M.C.A. contended that such income was used for charitable purposes. Judge Montgomery ruled that the use of rooms by transients is incidental, and that previous court decisions and the law itself uphold the view that these operations are noncommercial and "reasonably necessary" to charitable purposes. Other agencies engaged in institutional programs and officers of the local community chest have watched the legal maneuvers with much interest.

Public Opinion Bans Huge Beer Advertising Sign

For more than a month a monster neon billboard facing Pittsburgh's Golden Triangle from the side of Mount Washington has been the subject of hot discussion by public agencies and civic groups. As a result, the brewing company which contracted for the site will not renew, the advertising firm which operates the sign faces probable cancellation of its permit, and a movement to beautify the hillside has received new impetus. Several years ago the Mount Washington ministerial association made a futile effort to have the eyesore removed. The movement received some church support, but not enough. The present controversy may lead to establishment of a new city park.

Pittsburgh Methodists Study Public Relations

Seventy laymen and ministers of three conferences in the Pittsburgh Methodist area recently spent two days here discussing the religious uses of radio, television, newspapers and other public relations media under guidance of Methodist specialists in the field. Ralph Stoody of New York stressed the secular press as one of the chief weapons of the church in the battle for men's souls and minds. He labeled the church today a "publicity natural." Visual-aid materials produced by the denomination were demonstrated. The need for interdenominational cooperation, especially in radio and television, was recognized. Leaders besides Dr. Stoody were O. B. Fanning and Royer H. Woodburn of Nashville; T. Otto Nall, editor of the *Christian Advocate*, of Chicago; and Walter Megronigle, Darrell Shamblin and Bishop Lloyd C. Wicke of Pittsburgh.

Nationality Groups Present Christmas Carol Festival

Outstanding in the wealth of great Christmas worship and music in this city was "United We Sing," the 18th annual edition of the Christmas carol festival presented last Sunday in duplicate programs at Carnegie music hall. Since 1936 Mrs. Samuel Ely Eliot, a lively little woman dedicated to civic and religious understanding, has organized and coordinated nationality choirs and musical organizations for the sharing of their rich Christmas offerings. This year 23 heritage groups sang in 16 languages. This exchange of carols has attracted the attention of the U.S. state department, and recordings of the carols are being used as part of Radio Free Europe's holiday program to be sent behind the iron curtain. On Dec. 14 the Pittsburgh symphony orchestra and the Mendelssohn choir combined to present Handel's *Messiah* for the fifth year in Syria Mosque to a capacity audience composed largely of church people. The choir had offered the oratorio alone each year from 1919 to 1949.

Presbyterians Name Bibby General Presbyter

John K. Bibby, superintendent of missions for the presbytery of Pittsburgh for the past 13 years, was elected its general presbyter Dec. 9. He will continue to supervise church extension. Dr. Bibby was pastor of First Presbyterian Church in near-by Clairton for 14 years before going to executive work with the Presbyterian synod of Michigan in 1939. He returned to Pittsburgh in 1941. He is the first to occupy the general office here.

And So Forth

Pittsburgh's united Y.M.C.A.-Y.W.C.A. building fund campaign, which has $5 million as its goal, was launched with an hourlong telecast Dec. 5.

John H. Dawson, for the past six years minister of Crafton Methodist Church, has been elected president of Adrian College, Adrian, Mich.

Mayor David L. Lawrence has appointed Charles H. Foggie, minister of Wesley Center A. M. E. Zion Church, to membership on the Pittsburgh housing authority.

Albert E. Kelly, general secretary of the Board of Administration and moderator of the General Assembly of the United Presbyterian Church, is on an extended tour of his denomination's missions in the Near East.

W. Roy McGeary, pastor of Knoxville United Presbyterian Church, has been elected president of the Sabbath association of Western Pennsylvania.

St. John's American Lutheran Church, Perrysville, recently honored Elizabeth Hammersmith on her completion of 50 consecutive years as its organist.

Lay youth leaders of six branches of the Eastern Orthodox Church met here recently to create a new Council of Eastern Orthodox Youth Leaders. Michael Bezbatchenko of Akron, Ohio, is its president.

Death has taken three nationally known Pittsburghers within the month: Isabel P. Kennedy, executive secretary of the health and welfare federation since 1932; Archimandrite Daniel Kozomara, for 27 years pastor of St. Mary's Serbian Orthodox Church, Clairton; and Archimandrite Seraphim Oblivantzeff, widely known painter of religious pictures and for 17 years pastor of St. Mary's Russian Orthodox Church, South Side.

O. M. WALTON.

Australian Labor Party Faces Split

Tension Between Catholic, Communist Forces Weakens the Entire Group—City Honors Bishop Moyes

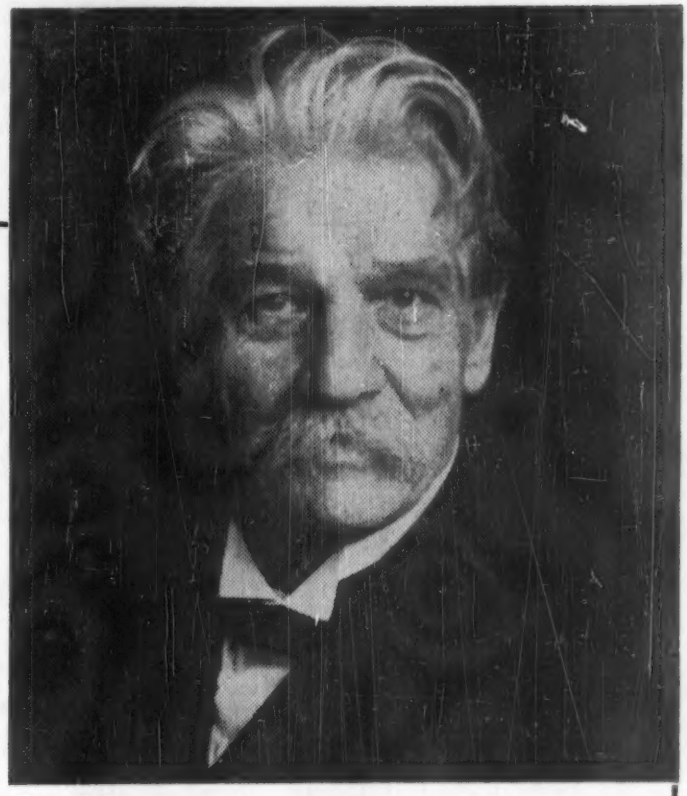
SYDNEY, AUSTRALIA, Dec. 14.—Herbert Evatt, leader of the Australian Labor party which has the support of half our electors, took his political life in his hands two months ago when he attacked the Catholic Action movement, accusing several of its prominent members in the state of Victoria of disloyalty to the party. (See The Christian Century for Nov. 24, 1954.) The federal executive of the party has conducted an elaborate inquiry. There has been much lobbying and wire-pulling. Increasingly powerful left-wing unions (many of them Communist-led) have rallied to Dr. Evatt's support. An attempt was made by the federal executive to effect a compromise whereby the "industrial groups" led by Catholic Actionists should be outlawed but the Victorian party left intact. This was countered by a threat from the Australian Workers Union that unless the Victorian Labor party branch was disciplined the A.W.U. would disaffiliate from every branch in Australia and explore the possibility of launching a rival party. The federal executive capitulated. It has declared all positions vacant and has called a special conference in Victoria in February to elect new officers.

Torn Between Catholic, Communist Forces

So far Dr. Evatt has proved too strong for the Catholic Actionists, but he hasn't won yet. The advantage he has gained with the help of left-wing and Communist elements has split the Labor party from top to bottom and so weakened it that recovery would seem to be a matter of years and of some new leadership not at present in sight. Meanwhile, a regrettable result of the weakening of Catholic Action is the strengthening of Communist elements in the party and throughout the trade unions. Unorganized Protestant trade unionists (it is compulsory to join a union in several Australian states) are having a difficult time maintaining a middle position between Catholic Action cells on the right and Communist cells on the left.

Honor Bishop Moyes On Anniversary

John S. Moyes, Anglican bishop of Armidale, is one of the ablest and most influential churchmen in Australia. He has been a representative at the United Nations and was a delegate to the World Council of Churches assemblies at Amsterdam and Evanston. His semijubilee, marking 25 years since his consecration as bishop, was celebrated by a great concourse of ecclesiastical, civic and university leaders and representatives of clergy and laity from nearly every town and village in the 50,000 square miles of the diocese of Armidale. The "freedom of the city" was conferred on him by the mayor and aldermen. Said the mayor: "This is the first time any Australian city has thus honored its bishop,



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but then Bishop Moyes is an unusual bishop. He is not only a Christian leader. He is a living example of civic virtue to us all." The mayor added that, irrespective of religious affiliations, the citizens of Armidale know Bishop Moyes as their personal friend, and noted that he has taken part in every progressive move in the bounds of his diocese.

Liquor Interests Win Favors In New South Wales

Brewery interests are very strongly entrenched in New South Wales, where successive governments have yielded to pressure to increase drinking facilities. Seven years ago the people by a referendum declined to let hotels be open later than 6 p.m.—a limit that had been imposed as a wartime measure. Premier Cahill's government appointed Judge Maxwell a commissioner to inquire into liquor problems. His report and recommendations strongly favored the brewers' demands for longer hours and greater facilities for drinking. Last month the government held another referendum. There was a tremendous spate of propaganda in almost the entire press for longer hours, and 10 p.m. closing was approved by a small majority. The government immediately rushed through legislation giving, as well as the longer hours, greater opportunities for drinking and with no adequate safeguards. Churchmen, led by the Archbishop of Sydney, Gordon Powell (Presbyterian) and Alan Walker (Methodist), held a demonstration and marched in procession to the state parliament. The legislative assembly refused to hear a representative churchman. The less important legislative council listened to a speech by Bishop Hilliard, but accepted none of his proposed amendments to the statute.

Churchmen Consulted in Papua Administration

Brigadier Cleland, administrator of Papua and New Guinea, works in close cooperation with the various Christian missions in that territory, regularly calling their representatives into conference to discuss plans for native welfare. The Australian government makes grants toward the salaries of all physicians and trained educators employed by the missions. It is prepared, says the administrator, to make more money available as a "tangible recognition of the fact that we are partners in the realms of health and educational activities." Reports have been presented showing progress in the sphere of maternal and child welfare and a decrease in infant mortality following adoption of improved methods. In view of widespread malnutrition of infants, experiments are being made in the hope of finding a substitute for milk.

And So Forth

On St. Andrew's Day (Nov. 30) Robert Gordon Menzies broke the record for length of service as Australia's prime minister. The record was previously held by W. M. Hughes—7 years, 3 months and 13 days. Prime Minister Menzies is 60 years old and is still going strong. He seems to be more popular than ever.

At their annual meeting the four Anglican archbishops of Australia and 14 bishops discussed the threats of the "ecclesiastical imperialism" of the Roman Catholic Church and the "secular imperialism" of communism. They called upon all Anglicans and other men of good will to "see that personal freedom and religious and political toleration of diverse opinions may be vigorously maintained among us in Australia."

FRANK HANLIN.

Catholics Expand Work in Indonesia

Statistics Reveal Advance in Medical and Educational Services

DJAKARTA, INDONESIA, Dec. 20.—While Western Protestants are cutting down on the budgets which might supply the resources needed to undergird the Christian community in Indonesia, the Roman Catholics are expanding their operations on this important beachhead while the opportunity to do so remains. Interesting sidelights on this expansion are to be seen in the statistics published here Sept. 1 by Archbishop Jonghe d'Ardoye, apostolic internuncio in Indonesia.

There are 1,199,488 Roman Catholics in Indonesia. The bulk of these live in Flores and Timor, where Portuguese political influence is or has been strong. In Borneo (Kalimanten) the 67,622 Catholics approximate the number of Protestants. However, only about half these Protestants belong to the Church of Kalimanten, the only group affiliated with the Indonesian Council of Churches. The rest are members of the Christian and Missionary Alliance or unaffiliated Chinese groups. In the Celebes, the 48,000 Roman Catholics are concentrated in Menado and Makassar, where their church, with its elaborate network of schools and hospitals, is making inroads on the Protestant communities. In Java, the 128,070 Roman Catholics are about one-third as numerous as the Protestants. Here again the Roman church is growing rapidly because of the educational and health services it provides.

Foreign Clergy Predominate

The Roman church has 924 foreign priests in Indonesia, as compared with the 200 foreign Protestant ministers. However, it has only 84 Indonesian priests, whereas there are over 500 ordained Indonesian Protestant clergymen. In addition, there are in the country 483 foreign Roman Catholic monks and 1,698 nuns who are engaged primarily in teaching and nursing in the schools and hospitals. The number of their Protestant counterparts is negligible.

The presence here of so many Catholic workers from abroad is an indication of the "foreign" nature of the church. The more indigenous Protestant community is reluctant to invite any considerable number of staff workers from abroad. This timidity in accepting foreign assistance makes the Protestant institutions weak at points where the Roman church is growing stronger.

That institutional strength is indicated in statistics on Roman Catholic schools and hospitals. Indonesia now has 1,612 Catholic primary schools with 274,458 pupils and 6,034 instructors; 346 middle schools with 36,727 pupils and a staff of 1,684; 60 nor-

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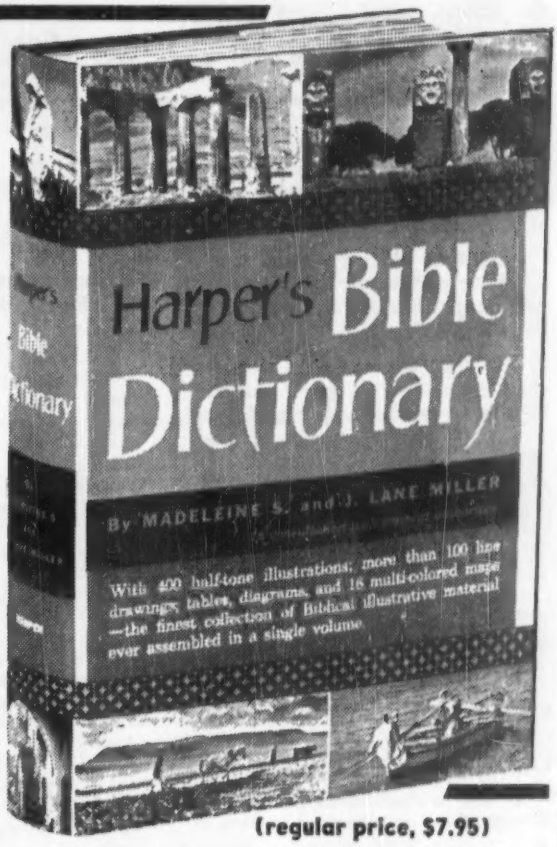
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mal schools (middle grade) with 5,318 pupils and 364 staff members. The Roman Catholic Church operates 60 hospitals staffed by 1,618 workers, and 55 orphanages staffed by 209 workers and serving 4,737 children.

During 1953 the Roman church baptized 30,849 adults. About two-thirds of these baptisms took place in the predominantly Roman Catholic areas of Flores and Timor, but many occurred in areas with strong concentrations of Chinese residents —6,061 in Medan, 3,260 in Semarang, and 1,004 in Pontianak.

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India Uses Visual Aids

National Christian Council Committee Finds It Hard to Meet Demand

LUCKNOW, INDIA, Dec. 18.—The past year has seen progress in the use of audiovisual aids in the missionary endeavor in India. Reports from field workers indicate that they are unable to keep up with demands for such aids from missions, churches and regional Christian councils. The National Christian Council's audiovisual aids committee, of which this correspondent is secretary, has already sold 2,890 filmstrips, besides many films and other materials. *Audiovisual News*, its official bulletin, now has 700 subscribers.

The two film libraries, at Allahabad and Arogyavaran, continue to expand to meet the growing need for films and filmstrips. Cathedral Films, Religious Films, Family Films and the Cinema Corporation of America have made their religious films available on lease at favorable rates for use on the mission fields. Prof. Edgar Dale of Ohio State University presented the council with 77 copies of the colored filmstrip *Drinking Water*, with Hindi captions, for distribution through the libraries. Rev. R. G. Korteling, here to work with the committee, used 5,000 feet of Kodachrome film to tell the story of "A Century with Christ in the Arcot Area," which 10,000 people saw at its premiere last Jan. 9 in Vellore.

Training Course Initiated

Major event of the film committee's work in 1953 was the shooting of the story of Zaccheus, with sound track in Hindi, at Leonard Theological College in Jabalpur. Eight trainees are enrolled in the audiovisual training course organized at that college. Institutes at the hill stations and on the plains continue to enlarge the reservoir of men and women trained in the production and use of simple, inexpensive, nonprojected visual aids.

A radio conference was held in Nagpur last January, in cooperation with the council on evangelism. Now a contract has been signed with Radio Ceylon for 52 half-hour broadcasts. The series, titled "The Christian Half Hour" and heard on Wednesdays at 10:15 p.m., will start Feb. 2. It will reach India via Ceylon's powerful commercial service.

Conference in Bangkok

India is sending eight delegates to the All-East Asia Conference on audiovisual aids to be sponsored by the International Missionary Council in Bangkok March 2-8. In February, the second all-India audiovisual aids conference will be held in Raipur.

But this is only part of the story of the use of audiovisual aids to spread the gospel in India. One must record also the use of flat picture sets of the life of Christ by village pastors; the presentation of dramas in village churches and school chapels, and of puppet plays for village uplift; cooperation by members of literature committees in production of posters; the Christian Home Movement enriching its bulletin by reproductions of the finest Indian Christian art; increasing resort to public address systems; use by adult literacy workers of the Laubach charts. The audiovisual committee is convinced that no budget is adequate, no price too high, for saving souls in India.

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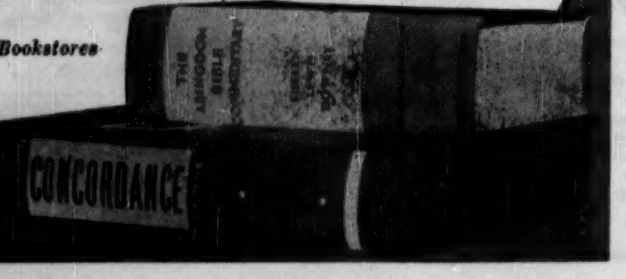

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Cross Descends from Sky to Swedish Church Tower

Restoration of the church at Avesta, in central Sweden, included placing a new 12-foot gilded cross on the tower. Because erection of scaffolding was considered too expensive and time-consuming, a helicopter was employed. After one unsuccessful attempt the cross was safely lowered from the sky to its permanent anchorage.

Lutherans Welcome 43 Refugees Under New Legislation

On Dec. 15 the Lutheran Refugee Service welcomed a planeload of 53 immigrants to the U.S., including the first large group of refugees to arrive under terms of the Refugee Relief act of 1953. Forty-three were in this category; the others came under regular immigration quotas. During 1954 the service helped nearly 700 refugees to resettle, but only the 43 arriving Dec. 15 came in under the special legislation permitting 209,000 refugees to enter the U.S. before 1957.

View Unchurched In San Francisco

New Council Director Presents Need to Reach 400,000 Who Lack Vital Church Affiliation

SAN FRANCISCO, Dec. 27.—Addressing 200 business leaders gathered at a luncheon in his honor, John Ashworth Gardner, new executive director of the San Francisco council of churches, presented a specific and detailed plan for vast expansion of Protestant endeavors in the city. "In this city of Spanish background, Catholicism numbers 225,000 to 250,000 persons, while in our Protestant churches related to the council we can total only 40,000, plus children," he pointed out. "There are over 400,000 virtually without a church home, although one imagines that a sizable majority would classify themselves as Protestant. Only 40 per cent of San Francisco's population has contact with any church, compared with the national average of 57 per cent." Installed Nov. 1, Dr. Gardner has already made his presence known by important administrative actions and by strategic and intelligent newspaper releases. San Francisco's Protestants are encouraged to hope that their interests will have a forthright and courageous advocate in a city where official Roman Catholic influence has often been disproportionately strong. The business leaders at the luncheon affirmed their intention to support and strengthen the council's program.

Graham's 'Trial Run' Is Satisfactory

On the Saturday evening after Thanksgiving, Evangelist Billy Graham packed the San Francisco civic auditorium with 10,000 enthusiastic followers and was forced to speak to another 5,000 who could not get into the crowded hall. His appearance was sponsored by a special committee formed in the bay area. San Francisco is one of the cities in which, it is reported, Graham wishes to conduct a series of meetings. This trial run seemed satisfactory, and we may expect arrangements to be made for the type of full-scale crusade for which the evangelist is famed. R. B. Munger, pastor of the Berkeley Presbyterian Church, was local organizer of the Graham committee. [See p. 47.—ED.]

Brunner to Give Earl Lectures

Emil Brunner, world-famous Swiss theologian now on the faculty of the Japan International Christian University, has been announced as Earl lecturer during the 33rd annual pastoral conference at the Pacific School of Religion in Berkeley Feb. 15-17. Dr. Brunner has never spoken in this area before, and he will deliver no other lectures during his visit to this country. Major attention during the conference will be centered on his lecture theme, "Faith, Love and Hope as Problems of Theology," and on an enlarged program of classes, seminars and workshops. Methodist Bishop Gerald Kennedy of Los Angeles will lead the services of worship. Founders Day at Pacific School of Religion this year was

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featured by a groundbreaking ceremony for a new chapel. The site across from Holbrook library had been reserved for the chapel since the school moved to its hilltop location in 1924. Founders Day speaker was Ronald Bridges of Sanford, Me., former P.S.R. president. His theme was "A Cloud of Witnesses." A small side chapel is to be dedicated to the memory of John Wright Buckham, for many years professor of Christian theology. The chancel is a gift from the family of Milo E. Rowell of Fresno, a member of the board of trustees, in memory of his father.

Governor Pledges Effective Liquor Law Enforcement

Gov. Goodwin Knight has pledged to initiate a new administration of liquor control which will command the respect and confidence of the people of this state. His pledge followed victory in the November election for the referendum calling for creation of a state department of alcoholic beverage control. Knight has appointed his former state Selective Service director, Col. Kenneth H. Leitch, as first director of the A.B.C. This appointment has on the whole received favorable press comment throughout this area.

Blake Meets Clergy And Press

Eugene Carson Blake, stated clerk of the Presbyterian, U.S.A., General Assembly and newly elected president of the National Council of Churches, stopped off in San Francisco Dec. 7 on his way to Pacific and Far East military installations. He addressed a number of local clergymen at a breakfast and was interviewed by reporters at a press conference. Both reporters and clergymen were impressed by his vital grasp of the problem of contemporary church cooperation.

And So Forth

Addresses by Henry S. Randolph, Wesley Hotchkiss and Don F. Pielstick will feature the annual conference on the town and country church to be sponsored by the Northern California-Nevada council of churches at the Community Church in Davis Jan. 13-15. The three are secretaries for town and country work in, respectively, the Presbyterian Church, U.S.A., the Congregational Christian Churches and the National Council of Churches.

Harold H. Kelley, formerly executive of the Seamen's Church Institute in New York city, has been appointed acting director of the local Protestant Episcopal diocese's department of Christian social relations. He succeeds Kenneth E. Nelson, who has gone to New York.

Pacific School of Religion is one of four seminaries selected by the U. S. navy for advanced chaplains' training.

WILLIAM E. MCCORMACK.

Consider Rural Task

Filipino Evangelicals Plan Joint Witness —Object to Vatican Ambassador

MANILA, Dec. 24.—The week end following celebration of the close of the Roman Catholic "Marian year" in the Philippines (with a mammoth procession of 500,000 at Manila's Luneta), the National Christian Rural Life Conference met at Union Theological Seminary here to take inventory of present Protestant resources for a more effective program of united Christian witness for the rural Philippines. A hundred and twenty delegates, both nationals and rural missionaries, drawn from all parts of the islands represented the various groups associated with the Philippine Federation of Christian Churches. Jaime N. Ferrer, Philippines undersecretary of agriculture, praised the role that religious leaders are playing in the agricultural progress of the country, and urged them to help make the rural millions of the Philippines more receptive to scientific farming practices. Ferrer was the main speaker at the opening session of the conference.

Sobrepeña Objects to Vatican Ambassador

During the sessions Enrique C. Sobrepeña, presiding bishop of the United Church of Christ in the Philippines, a union of several Protestant denominations, expressed strong objection to the proposed plans of the government to send an ambassador to the Vatican. He insisted that such action on the part of the government would violate the Philippine constitution, which provides for the separation of church and state and commits the Philippines to the principle of recognizing no established church.

Charges Aim Is to Favor One Church

Said Bishop Sobrepeña: "The Philippine republic is a democratic state, the constitution of which expressly and specifically provides for the separation of the church and state. A Philippine ambassador to the Vatican will be actually an ambassador to the Roman Catholic Church. [This] arrangement would make official the relationship of the Philippine republic to a church. The point of preponderance of Roman Catholic adherence in this country as a reason for this arrangement argues to confirm our objection; namely, it is a state-and-church relationship. The Philippine republic is committed to the principles of recognizing no 'established church.' While this government is and should be friendly to all churches, it should specially favor none." CORNELIO M. FERRER.

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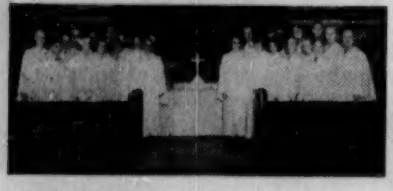

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Fear Devastation By Dust Storms

Conservation Officials Warn Southwest Faces the Worst Season on Record Unless Heavy Rains Come

WACO, TEX., Dec. 28.—Devastating dust storms, worse even than those of the parched 1930s when thousands of families were forced to migrate to other areas, are predicted for the southwest next spring unless good rains fall within the next few weeks. The prediction came from the U.S. soil conservation service, but conservation and agriculture department officials declined to discuss it in Washington for fear of producing a "scare." More soil is in "condition to blow" than at any other year's end on record, the report stated, adding that conditions are "half again" as bad as two years ago when Texas, Oklahoma and Kansas suffered serious dust storms the following spring. Waco, heart city of central Texas, is reaching the year's end with the lowest rainfall since 1917. Only 15 inches have been recorded here for the year, as against a normal 33. The west Texas plains are even drier.

Waco Artist Wins Award For Religious Cartoon

At a Baylor University chapel service Dec. 14, Jack Hamm, Waco artist whose religious cartoons are syndicated weekly to 650 newspapers, was presented with the American Legion's 1954 editorial award for cartooning. Hamm, a former member of the Baylor art faculty, gives his full time to production of the religious drawings, distributing them on a cost basis to newspapers in all 48 states and in 23 foreign countries. He estimates the weekly congregation for his "sermon in print" at 15 million. The cartoon which won the highly competitive American Legion selection was titled "Back on the Foundation." It lauded the Legion's "Back to God" movement, showing a map of the United States off its base with a Legionnaire trying to straighten it.

N.C.C. Serves Migrants In Southwest

The thousands of Mexican families who migrate into the southwest every summer to work in the harvest fields benefit from the migrant ministry carried on by the National Council of Churches. This summer an effort was made to keep track of individual migrant families by mailing a postcard ahead to the state council of churches in the area for which each was headed. The migrant ministry headquarters nearest their destination was then notified as to the family's church affiliation and its education, health and welfare needs.

Charge Discrimination Against Latin Americans

Segregation took on a Latin American complexion at Kingsville, in south Texas, when school officials announced zone lines for the new Gillet junior high school. Gus Garcia of San Antonio, an attorney, charged that the new zone will make the school 100 per cent Latin American and therefore constitute illegal segregation. Garcia protested in an appeal to the state education commission in Austin, where State Commissioner J. W. Edgar promised to study the matter. George W. Wier, superintendent of the Kingsville schools, denied that any attempt at segregation is involved. He said that his zoning proposals were determined by teaching problems, particularly student load.

Texas Legislators Will Consider Segregation

Negro-white segregation was not involved in the Kingsville case, since Texas state laws, unchanged since last spring's Supreme Court decision, still provide that whites and Negroes shall attend separate public schools. Latin Americans are integrated into most Texas white schools. The bigger segregation problem, that involving Negroes, will be a major topic when the state legislature opens in January. Legis-

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lators generally remained mum about future action, apparently waiting for a recommendation from Gov. Allan Shivers. The state Democratic convention in September, led by Shivers, urged that "every legal means be used to continue our public schools as they are today on the separate-but-equal basis set out in the Texas constitution." The state, traditionally independent (to make an understatement), can be expected to fight any attempt to substitute federal control for state and local control of public schools.

Proposes Improvement in Care for Mentally Ill

Gov. Shivers has proposed several improvements in Texas' care of its mentally ill. Among them is abolition of what he calls the "ridiculous procedure of a trial by jury in a county court to determine a person's sanity." Admission to mental hospitals, he said, should be based on medical examination under a system that would adequately protect civil rights. Shivers has asked the legislature for funds for research on mental illness and for stepped-up treatment that would allow many patients to return to normal activities.

Presbyterian, U.S., Honor Susanna Wesley

Trinity University in San Antonio (Presbyterian, U.S.A.) has named one of its three major women's dormitories Susanna Wesley hall, to honor the mother of the founders of Methodism. Funds for the building came from sale of the Woodlawn campus which Texas Methodists gave to the Presbyterians when Trinity College moved from Waxahachie to San Antonio in 1942.

And So Forth

Dallas Theological Seminary reports a fall enrollment of 294. The 69 students matriculating for the first time hold degrees from 35 colleges and universities.

Methodists have launched construction of a $451,000 center designed to serve the 4,000 Methodist students at the University of Texas in Austin.

The National Education Association's subcommittee which has been investigating the "intellectual climate" of Houston's public school system has reported. (See The Christian Century for Feb. 24, 1954, p. 232.) The report lauds the system's "fundamental excellence" but says it is threatened by dual control of operations and "unwarranted pressures" exerted on teachers by local groups. The *Chronicle*, which opposed the investigation as "outside interference," makes much of the fact that "only" one-fourth of the half of Houston's teachers who answered the subcommittee's questionnaire feel they are being denied academic freedom.

A new book, *The Christian View of Science and Scripture*, has come from the pen of Bernard Ramm, Baylor University professor of religion. Dr. Ramm finds harmony, not conflict, between ancient Bible teachings and modern scientific discoveries.

Southern Baptists will move their radio-television commission to Fort Worth soon. This will be the second major Southern Baptist agency to be located in Texas; the Relief and Annuity Board has its headquarters in Dallas.

McLennan county officials dismissed because of "insufficient evidence" a charge by state liquor control board agents that a Waco private club was transporting liquor into the county, which is legally dry through local option. The "insufficient" evidence consisted of 18 cases of whisky, wine and other intoxicants, all of it confiscated by the state agents.

C. E. Bryant.

Methodists Build Manor for Aged

In Oregon, They Dedicate $2.5 Million Apartment Home—Six Communions Unite for Evangelism

Portland, Ore., Dec. 20.—At special services Dec. 12, Methodists of Oregon dedicated their new Willamette View Manor for aged people in Milwaukie, on the outskirts of Portland. The address was given by Karl P. Meister, executive secretary of the Methodist Board of Hospitals and Homes. This eight-story, 240-apartment house, erected at a cost of $2,500,000, will open Jan. 3, with an occupancy of 310 people averaging 69 years of age. The manor plan, conceived 10 years ago, was brought to successful conclusion by Oregon Methodist Homes, Inc., under the leadership of Rev. Edward Terry, superintendent of the Portland district.

Walker Completes Quarter-Century At First Congregational

First Congregational Church of Portland celebrated the 25th anniversary of the ministry of Raymond B. Walker Dec. 12. Dean of Portland's Protestant ministers, Dr. Walker was guest of the congregation and representatives of many other churches at a reception. Recognition of his long service had already been given earlier in the year when his church presented him and Mrs. Walker with a trip to Europe, during which he attended the International Congregational Council in St. Andrews, Scotland. Douglas Horton of New York city was guest preacher at the anniversary service.

Denominations Join in Evangelism Program

Six Protestant denominations affiliated with the Oregon council of churches have launched a spiritual life advance program, to culminate at Easter 1955, in a concerted effort to reach the 79 per cent of Oregon population that is unchurched. A cooperative evangelistic timetable has been approved by the American Baptist, Disciple, Congregational, Methodist, Presbyterian, U.S.A., and United Presbyterian denominations, with the effort directed by a committee composed of the chairman of each denomination's committee on evangelism. Churches will be encouraged to enlist and train workers in area conferences set up by the council, to hold interchurch preaching missions and to organize for fellowship and visitation evangelism.

Launch Five-Year Bible Course

In November a five-year program on the use and understanding of the Bible was begun in this state. Gerald A. Larue of the National Council of Churches (who for one month a year for five years is to be on the staff of the Oregon council of churches) toured the state in an effort to stimulate local communities to engage in such interchurch programs as a Bible film festival, church-guided family worship, and observance of the Universal Week of Prayer and of the worldwide Bible reading period sponsored by the American Bible Society.

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Dr. Larue met with 32 groups composed of ministers and lay leaders, with a total attendance of 336.

Jews, Protestants Join in Thanksgiving

Portland's fifth annual interfaith union Thanksgiving service was held this year at Temple Beth Israel, of which Julius Nodel is rabbi. Five downtown Portland churches and the synagogue cooperated. Participants in the program were Rabbi Nodel; Fred L. Broad, Jr., executive secretary of the Portland council of churches; Paul S. Wright, pastor of First Presbyterian Church; Raymond B. Walker of First Congregational Church; and Richard Steiner, minister of the Unitarian Church.

Dog-Racing Syndicate Threatens Appeal to High Court

After being refused permission by the state racing commission to set up dog racing in Eugene, seat of the University of Oregon, because of strong pressure from officials of the city and civic and church groups, an out-state group of promoters sought a license for a site four miles outside Eugene. But the Lane county commissioners, accurately gauging the sentiment of their area and supported by official bodies and highly vocal meetings of citizens, requested the racing commission to turn down the application, which it did. The racing syndicate now threatens to carry the issue to the Supreme Court, although the law governing the licensing of race meets says that the commission "shall be the sole judge of whether or not the race meet shall be licensed." In 1952 the racing commission requested the legislature to give it authority to seek the approval or disapproval of city councils and/or county commissioners on applications for new tracks, in order to obtain guidance in reaching a decision. This authority was granted, but it would appear that the dog-racing interests, prompted by the huge profits derived from betting, are preparing to challenge the racing commission and the legislature in court.

MARK A. TALNEY.

The Church Roll

Robert P. Kellerman, pastor of Central Methodist Church, Wilkes Barre, Pa., has gone to Indo-China to organize and direct the full-scale relief program to be conducted by Church World Service among refugees from the communist-dominated northern part of Vietnam.

Milton Heitzman, pastor of the Plainfield, Ill., Congregational Church, has been elected associate director of audiovisual and radio education in the National Council of Churches' Division of Christian Education.

Recent deaths in the field of religion: Ernest R. Bryan, president of the International Society of Christian Endeavor, in Washington, D. C., on Dec. 17, at the age of 48. . . . Galen M. Fisher, at different periods executive secretary of the international Y.M.C.A. in Japan and of the Rockefeller Institute of Social and Religious Research, for many years chairman of the board of the Pacific School of Religion, in Berkeley, Calif., on Jan. 1, at the age of 81. Author of a number of books, Dr. Fisher frequently contributed to The Christian Century.

PURPOSE OF THE RELIGIOUS ADVERTISEMENTS

(Beyond selling space for publication of the accompanying material, the Christian Century is not to be held responsible for statements contained in the material)

BELIEF IN GOD ROBBED OF SOCIAL JUSTICE BY ANCIENT ORTHODOXY. — SOCIAL JUSTICE OVERSHADOWED BY "RIGHTEOUSNESS." — REVERSAL OF EMPHASIS INEVITABLE AND IMPERATIVE. — Previous advertisements have emphasized that the Hebrew prophets preached a God of social justice (not socialism or communism), and that they were endorsed repeatedly by Jesus of Nazareth. But it is appalling to consider that when Belief in God came down from the hills of Palestine and entered the stream of World History, social justice faded from the religious pattern and was overshadowed by "righteousness."

That God requires righteousness is very familiar to all of us from childhood. We were all told, in forceful generalities, that God would punish us if we did not "do right." And yet, very few people, even today, know that the Hebrew prophets proclaimed a God of social and economic justice, and that the prophets were endorsed repeatedly by Jesus. All church people today—orthodox and liberal alike—are honest and sincere. The transformation of Belief in God from its earlier sense of social justice to a merely individual righteousness was accomplished in the far-away Past by orthodox authorities unknown to the masses of the laity today.

RETURN OF RELIGIOUS EMPHASIS TO SOCIAL JUSTICE INEVITABLE AND INDISPENSABLE. — No reflection upon the sincerity of present-day church people is implied by the religious problem that has thus come to us from the far-away Past. Nevertheless, if the churches do not choose to follow the prophets and Jesus, and put social justice (not socialism or communism) at the foundation of their belief in God, they will inevitably invite disaster at a time when social problems are pressing upon us as never before, and when social consciousness is rapidly replacing the ancient rugged individualism of orthodoxy and Herbert Hoover.

It is impressive to look back into the hills of Palestine, and to study the great struggles which destroyed paganism and endowed the term "God" with social justice. But it is appalling to think how the insidious propaganda of "righteousness" has been so successful in banishing the sense of social justice from religion, and in reducing the highest concept of the human mind (i.e., "God") to the state of conventional respectability with which it circulates in our churches, Sunday schools, law courts, colleges, current literature, etc.

FREE MATERIAL AVAILABLE. — A free circular is being sent out, upon request, giving additional information. Its title is, Bulletin of Bible and Hebrew History. If you have already seen it, please do not ask for another copy, because it is in short supply. But if you have not seen it, you may send a three cent stamp to cover postage on one copy.

IN ADDITION TO ABOVE CIRCULAR, FURTHER MATERIAL IN PREPARATION. — The title of the new circular is, Restoration of Social Justice to Religious Belief. It emphasizes that the process of restoration has already begun, and that these advertisements and circulars are intended to promote the success. The new material will not be ready for some time, however. But if you wish to have a copy, send an additional stamp at once, so as to be in line for it when ready. A request not accompanied by a three cent stamp (or two three cent stamps in case both circulars are desired) will necessarily bring no results. The great majority of those asking for the printed matter have carefully included postage. And please try not to confuse the two circulars; the first being, Bulletin of Bible and Hebrew History, already printed; and second, Restoration of Social Justice to Religious Belief, in preparation. You do not incur any responsibility (financial or otherwise) in requesting the printed matter.—L. Wallis, Box 73, Forest Hills, Long Island, New York.

Westminster Press Books for Basic Bible Study in 1955

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